

ADULT LEADER

*A Journal of Christian Education and Church Work; with Study
and Teaching Material for the Uniform (International) Lessons*

F
E
B
R
U
A
R
Y

1
9
3
6

The
Red
Sea



Underwood & Underwood

Vol. XII

No. 2

The American Baptist Publication Society, Philadelphia, Pa.

SUPPLIES FOR EASTER

Services and Entertainments



Easter Triumph. A charming collection of songs, recitations, Scripture readings, etc., which presents in reverent form the joy of the resurrection. The poems are by A. A. Pagn, the music by Nolte, Ritter and Kohnmann, well-known composers of sacred music. The use of this service insures a highly helpful and pleasing Easter in the school. Single copy, 10

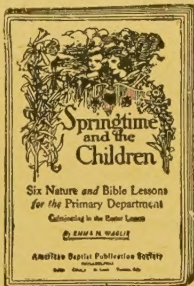
cents; \$5 cents a dozen; \$3.25 for fifty; \$6.00 a hundred.

Life at Eastertide. Give everyone a part in your Sunday school at Easter. The use of this service of songs, recitations, etc., will insure satisfaction. The resurrection is treated with joyous reverence in carefully edited words and suitable music by Nolte, Ritter and Thomas, who have given us such excellent work heretofore. Single copy, 10 cents; \$5 cents a dozen; \$3.25 for fifty; \$6.00 a hundred.

Victor Evermore. Complete in every detail—Scripture, music, recitations, etc., in which the whole school may take part. Single copy, 10 cents; \$5 cents a dozen; \$3.25 for fifty; \$6.00 a hundred. All postpaid.

Crown of Glory. A complete service of songs and recitations for the Sunday school celebration of Easter. Poems, carefully edited, that show a desirable reverence toward the subject are set to new music by Dr. Adam Geibel. The recitations are well written and very appropriate. Single copy, 7 cents; \$0 cents a dozen; \$3.25 for fifty; \$6.00 a hundred, all postpaid.

Springtime and the Children. Six nature and Bible lessons for the Primary Department, culminating in the Easter lesson. By Emma N. Waglie. 6 cents a copy; 65 cents a dozen; \$5.00 a hundred.



Easter Treasury. In its recitations, exercises, drills, acrostics, hymn pantomimes, tableaux, dialogues, and decorating suggestions it provides for the needs of all the departments of the Sunday school, and offers material suitable for any kind of Easter program. It is the most complete and practical help of its kind available. 25 cents a copy. (41)

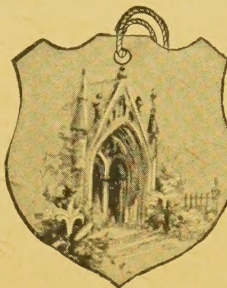
Easter Helper. Contains 32 pages of songs, recitations, exercises, etc., all for the Easter program. The songs are for Primary Department, the drill and exercises for older members of the Children's Division, and the recitations suited to all ages. 25 cents. (136 P)

Easter Suggestion Book. Contains recitations, exercises, drills, and motion exercises for Primary, Junior, and Intermediate grades, also dialogues, tableaux, and decorating suggestions. The material offered fits with any type of Sunday school Easter program. 25 cents a copy. (67)

The Paramount Easter Book. An unusual and original collection of Easter program helps and features. Recitations, exercises, dialogues, playlets, tableaux, pantomimes, songs, and pageants—all emphasizing the spirit of Easter. There are no "fill ins"—every number is good and can be used with assured success. 25 cents. (46)

The Triumph of Love. An Easter pageant picturing the trial, death, and resurrection of our Lord as experienced by Christ's most intimate disciples. It is unique in that it can be shortened, if necessary, by leaving out some parts, and at the same time not breaking the thought. Single copy, 10 cents; \$1.00 a dozen. (45)

Standard Easter Book. A thirty-two-page booklet containing miscellaneous material selected with reference to its exceptional value. Part One consists of a sixteen-page pageant entitled "The Risen Christ." This is a complete service with characters taken from the Scriptures. Part Two consists of poems, pageants, a dialogue, a playlet and a tableau. Paper bound, 25 cents. (63)



No. 1166

Easter Souvenir

No. 1166. Just the thing to distribute to the scholars of the Beginners, Primary, and Junior Departments. The design is most appropriate. Printed in bright colors with a Bible verse on the back. Size, 2 x 2 1/2 inches. \$1.00 a hundred. (81 P)

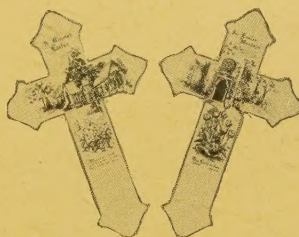
Easter Button

Easter Celluloid Button, No. 302.

Lithographed in colors on celluloid. 20 cents a dozen; \$1.50 a hundred.



Crosses



No. 1. Plain

Series No. 1. Assorted designs of Easter flowers printed in ten colors with borders. An appropriate Bible text is printed in each cross. Size, 2 1/4 x 4 inches. (81 P)

No. 1. Plain Crosses. \$1.00 a hundred, assorted.

No. 1T. With Tassel. \$2.00 a hundred, assorted. (81 P)

Series No. 2. Each of the four designs in this series has a churchly architecture, together with Easter flowers and a suitable Bible verse. Size, 4 x 5 1/4 inches.

No. 2. Plain Crosses. \$2.00 a hundred, assorted.

No. 2T. With Tassel. \$3.00 a hundred, assorted. (81 P)

Novelty Bookmark

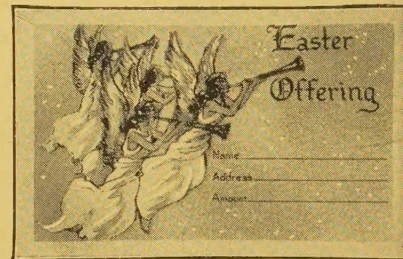
A beautiful cardboard Bookmark printed in full colors. With silk tassel.

No. 417. Size, 1 1/2 x 4 inches. An Easter design with suitable Easter Bible texts. Ten for 20 cents. (81 P)

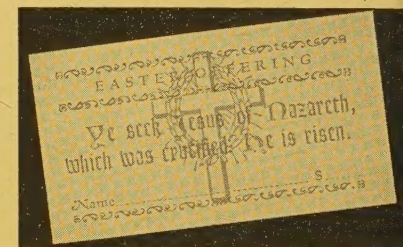


No. 417

Easter Offering Envelopes and Bank



Easter Offering Envelope. An appropriate Easter design, lithographed in full colors. Well made of a good stock paper. Space is provided for name, address, and amount. Size, 3 1/2 x 2 1/2 inches. 40 cents a hundred; \$3.50 a thousand. (81 P)



Easter Offering Envelope. The illustration is printed in silver as a background with the wording in blue, on white paper. Size, 2 5/16 x 3 3/8 inches. 30 cents a hundred; \$2.50 a thousand.

Judson Easter Offering Bank, No. 3.

This is a cylindrical bank, size, 1 1/4 x 2 3/4 inches. Sturdily made with bright tin top and bottom. The slot in the top is so arranged that coins once inserted cannot be easily removed. The label is hand-somely printed in four colors. The design is a very attractive arrangement of Easter lilies and green foliage. There is a space on each bank for the number, name, and address of the collector. 5 cents each. \$3.25 a hundred, postpaid.



THE AMERICAN BAPTIST PUBLICATION SOCIETY

16 Ashburton Place, Boston
72 E. Randolph Street, Chicago
313 W. Third Street, Los Angeles

1701-1703 Chestnut Street, Philadelphia
Order from Our Nearest House
Duty Extra in Canada

1107 McGee Street, Kansas City
505 New World Life Bldg., Seattle
223 Church Street, Toronto

ADULT LEADER

Vol. XII

FEBRUARY, 1936

No. 2

MILES W. SMITH
Editor-in-Chief Sunday School Publications
MITCHELL BRONK
Editor of ADULT LEADER

Published Monthly by
THE AMERICAN BAPTIST PUBLICATION SOCIETY
(THE JUDSON PRESS)

OWEN C. BROWN, Executive Secretary
ELVIN L. RUTH, Treasurer
HARVEY E. CRESSMAN, Business Manager

1701-1703 Chestnut Street, Philadelphia, Pa.

Boston Chicago Los Angeles
Kansas City Seattle Toronto

PRICES: Single copy, \$1.00 per year; in quantities, 20 cents per quarter, 80 cents per year.

Entered as second-class matter December 7, 1917, at the post-office at Philadelphia, Pa., under Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.

PRINTED IN U. S. A.

CONTENTS

PAGE

EDITORIALS	33
PEOPLE BEFORE PROPERTY. <i>John Snape</i>	35
THE HOME AND THE CHURCH IN RELIGIOUS EDUCATION. <i>Pearl Adair Winchester</i>	36
TRAINING THE CHILD FOR CHRISTIAN CITIZENSHIP. <i>G. Merrill Leno</i>	38
PARK THESE THINGS OUTSIDE. <i>Ray M. Johnson</i>	40
JOHN WANAMAKER, MERCHANT PRINCE, SUNDAY SCHOOL DEVOTEE. <i>W. Edward Raffety</i>	42
THE ADULT CLASS AND LEISURE. <i>Wouter Van Garrett</i>	43
AFRAID OF THE MEASLES. <i>J. Elmer Russell</i>	44
A KITE VISITOR RECORD. <i>Lois Atteberry Wayland</i>	45
WHAT MAKES GOOD TEACHING. <i>W. G. Montgomery</i>	46
TEACHING APPEAL. <i>Herbert Wendell Austin</i>	47
RELIGION FOR MEN. <i>H. H. Helman</i>	48
OVERCOMING TARDINESS. <i>Mrs. W. C. Kohler</i>	50
INTERNATIONAL SUNDAY SCHOOL LESSONS	51
A CHURCH SCHOOL WORSHIP SERVICE	64

Two February Birthdays

A Continental European clergyman said to me: "I envy you Americans those national heroes of yours, Washington and Lincoln; your worship of them can be so justifiable; they were men of such high moral character." I knew of what he was thinking. At least two of the most famous names of his own country's historic past, in contrast, had not been distinguished by high moral character." There is a novel exhibit in a palace museum, in another European country, a collection of ballet-dancers' slippers! It was made by one of their famous old kings. I am glad that neither Washington nor Lincoln had such a hobby as collecting ballet-dancers' slippers. Fortunate, indeed, is it for American Christianity that in our churches and Sunday schools in this month of February we can make the birthdays of our two greatest Presidents actually church days, and use their lives as sermon texts—in such pronounced sympathy they were, in profession and life, with the teaching and ideals of Christ.

"Born at Portland, February 27, 1807"

Notwithstanding the critics, Longfellow remains, and is likely to remain, *the* American poet; and he likewise belongs in this February-born group; nor do we hesitate to bracket him with the other two. So we may be thankful that his verse and his long life ring true to the gospel, the righteous standards, of Christ. My literary reverence for Goethe is unbounded; but the pilgrimage to Weimar leaves a bad taste in a Christian believer's soul—there lingers there so much gossip of which his admirers are ashamed. He was a greater poet and greater genius than Longfellow, but not a greater man—from our Christian point of view.

February

Our names for the months, as is well known, are of Latin derivation. February was not the second, but the last month of the old Roman year. The wolf plays a large and a strange part in the legendary history of Rome. A wolf will have been foster-mother to Romulus and Remus. February was wolf month at Rome. The Romans, like the Hebrews, were a shepherd people, and wolves which abounded in old Italy as in old Palestine, were the shepherd's worst enemy. So in Latin literature and in our Bible the wolf came to be a symbol of spiritual danger and devastation. That manifestation of the divinity that protected them from wolves the Romans called Lupercus (from *lupus*, "wolf," and *arceo*, "to keep off"). His festival was the fifteenth of this month February. The Lupercalia was a festival of purification; it is a universal postulate of religion that to claim divine protection one must be pure, righteous. Now the Latin word for purify is *februare*; hence the month name.

"The Hosts of Sin Are Pressing Hard"

William J. Long, in *Whose Home is the Wilderness*, tells how he stood on the edge of one of the great ice-bound northern wastes in the stillness of a winter's night and listened to the cry of a big, hungry wolf. He says it sounded to him like the word "Woe," filling all the world, and repeating the story of the sharp tooth and claw and never-filled belly of the wild beast. I have wondered if it wasn't like that with Jesus, as he thought of the world into which his disciples were going out, to win it for him and to his love. He heard the cry of the wolf—voiced in the deeds of men whose delight is tearing and destroying human souls:

"The brutes that wear our form and face,
The werewolves of the human race."

"Behold, I send you forth as lambs among wolves."
And then his prayer, "Holy Father, keep them in thy name!"

And the Rising Generation

Often I notice a streak of care on the face of a father or mother that I know is due to deep anxiety for the child's future. Material future? Yes; for the fading of property values and the political and economic displacements that are coming on apace are not promising for one's making provision for one's loved ones. But the anxiety was sometimes more particularly for the child's spiritual future. The hosts of sin have always been pressing hard to draw our young people away from God; or holding to that symbolism, the wolves have always been skulking around the life of youth; but somehow this contemporary rising generation seems to be more spiritually endangered than any generation that has gone before. I, at least, when I think of all the forms of wickedness that are terribly active in our world today, coarse and subtle, operating in the darkness, showing the hand of the Evil One or arrayed in heaven's livery—fairly tremble for the safety of their souls; those whom Jesus called lambs. If they are your children, don't you feel somewhat as he did—"Behold, I am sending you forth as lambs among wolves?"

The Shepherd

This then is why we are engaged in the Sunday school enterprise; or the chief reason; and why we regard it as the church's urgent task. There is a Shepherd, and we want these young people, our children, all children, to learn to know him and the sufficiency and the value of his protection against wolves. Just that word "Shepherd"—illuminated, as we have had it from childhood, by the poetry and idylism of the Orient—tells the story of what he may be as the soul's guard and deliverer: God's true Lupercus, and not the mythological one upon whom the ancient Romans depended.

Landscaping the Church Grounds Without Expense

One of our churches, newly built and having cost so much that no money was left in the treasury, has been beautifully landscaped without any expense save for grass-seed. An expert gardener generously drew up a plan of the lawn—on all sides of the building—and made a list of the desirable plantings. This list was laid before the people at a social gathering, and they checked off the plants they could each supply from their own home grounds. Some who had nothing to give offered to do the digging and setting out; others, perhaps living in apartment houses, volunteered to help purchase grass-seed. A day was set for the work, and it was a gala occasion. People came from all directions loaded with growing things, trees, shrubs and hedging, as well as flowering plants. Now this churchyard is a "show-place." While the trees are not yet of much size, the grounds are beautiful.

Motion-Pictures Still Unsatisfactory

The Committee on Motion-Pictures of the Federal Council of the Churches of Christ in America has recently issued a statement from which we quote the following:

"While the churches are gratified by the improvement in pictures, a large part of the output of studios is still far from desirable. Those who see films regularly observe subtle and clever evasions of the Production Code, especially in the portrayal of relations between men and women. Drinking sequences are still too frequent and too long. There are also disquieting appearances of propaganda in films, sometimes subtle, sometimes open, as in current pro-war news-reels. There is a fear is growing that even religious bias is appearing in commercial pictures. The cinema is so universal and so powerful that the use of the entertainment film for propaganda cannot be allowed without protest and opposition.

"The most serious defect of current films is that many of them lack meaning and dignity. They give false patterns of life, and although technically brilliant are too often sentimental and unrealistic. While recognizing the necessity for an authentic portrayal of life we must deplore the flood of gangster and G-Men films and extravagant gun-play in wild-west pictures, with their overemphasis on noise, violence and killing. In view of these conditions, the committee renews its previous emphasis on the importance of intelligent selection of pictures for the family, especially for its children. It is very important that parents shall train the children to desire good pictures, to know how to find them and to be able to appreciate their values. If children can approach pictures with critical minds they will be measurably protected against their destructive aspects."

You Are the Church

You are the church. The bricks and mortar, the pews and altar and all that goes to make the building are not the church. The church is you.

You are the church. Its strength and weakness are revealed in you. What you are, the church is.

You are the church. The world judges the church through you. You are the measure of the church.

You are the church. The power of its devotion to God, truth and humanity is the measure of your devotion.

You are the church. The inspiration of its service is the test of your heart. Its stated hours of worship are your obligation. If you fail here, to that extent your failure is written in the church.

You are the church. Its faith is you. Its worship expressed through you. Your place cannot be taken by another.—*Reprinted from a church calendar.*

People Before Property

By JOHN SNAPE, D. D., Los Angeles, California

Everybody knows E. Stanley Jones. Through his missionary work, his books and addresses he has endeared himself to the entire Christian world. His latest volume, *Christ's Alternative to Communism*, will challenge the church as nothing else he has written. He does not blink the benefits of Communism that have accrued to Russia in the flush of its first years. He says that the Russians are making amazing progress, that their literacy has gone up from thirty-five per cent. in 1913 to eighty-five per cent. today; that while in 1912 there were 3,500,000 pupils in their educational institutions, now there are over 25,000,000; that the circulation of daily papers is twelve times what it was before the revolution; that Russia has risen from the eighth nation in total industrial production in 1927, to the second, today, and that all this has been wrought about in five years.

The natural query is, if Russia, repudiating all religion, and seeking to build a civilization with God left out, has succeeded so well in so short a time, what could not American Christianity accomplish if once it caught the vision of Christ and appropriated his program for the building of the kingdom of God on earth? Communism, with its "collective selfishness," is temporarily succeeding, but in the end the principles of good-will, love and brotherhood will prevail. The kingdom of God, as Shailer Mathews has said, is "an ideal social order in which the relation of men to God is that of sons, and to each other that of brothers." The very first manifestation of that prevailing order will be the recognition of the superiority of a man to a machine. On the veranda of a great cathedral in Leningrad stands a factory machine. It bars the entrance to the cathedral. It is placed there as a symbol of the new civilization which seeks to show that the machine has superseded the cathedral.

The contest in Russia today is not one of Communism versus Christianity, but of Communism versus the churchianity that characterized and caricatured the Christianity of the Czarist days.

E. Stanley Jones declares that Jesus set forth, in principle and in detail, his vital and comprehensive program for the kingdom of God on earth when he announced his text in the little synagogue at Nazareth, his first sermon in his old home town—"The spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor, he hath sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

Here are proclaimed, according to Jones, good news

to the poor—the economically disinherited; release to the captives—the socially and politically disinherited; the opening of the eyes of the blind—the physically disinherited; the setting at liberty the bruised—the morally and spiritually disinherited; the Lord's year of jubilee, a new beginning on a world scale; and the dynamic behind it all—the Spirit of the Lord.

The author closes his book with these sentences: "The kingdom of the atheistic Mass Man and the kingdom of God are at the door of the world. This generation may have to decide which one it will take."

It will not be difficult for the thoughtful and reflective teacher to discover in one of the lessons of this month how Jesus acted when it came to a question of people before property. It is the story of a demonized man and a herd of swine. The man was afflicted—probably—with a form of epilepsy, so that at times he was violent and had to be bound with chains; which in his most violent moments he would break, and then rush out into the desert, or to the tombs, where unclothed and naked he raved and lived.

In some way this distressed and distracted fellow came in contact with Jesus, and it was driven into his divided mind that here was a man who could help him, if anybody could; so he cried out, "Jesus, thou son of the most high God, what have I to do with thee? I beseech thee, torment me not!" Jesus at once tried to call his wandering mind back to sanity, sobriety and unity by asking him his name. But the poor man was so confused that he saw himself multiplied and gave his name as "Legion." Answering his entreaty that the demons that possessed him might be permitted to enter the swine quietly feeding on the hillside, Jesus consented, and the whole herd rushed down the steep slopes of the Lake of Galilee and were drowned.

Then great questions arose; the question of the superiority of a unified man versus a divided one; the question of commotion, violence and nakedness versus a man "sitting clothed and in his right mind at the feet of Jesus"; the question of people versus property.

The reactions were: first, notoriety—the swineherders told it in the city and in the country; secondly, fear—"they were afraid" (sudden sanity is always terrifying); thirdly, indignation at destruction of property. The swine owners did not want miracles like this to be repeated, accordingly they asked Jesus to depart from their shores.

The big lesson that comes out of this story is that a man is superior to a hog. He is of value now, economically, socially, morally, spiritually, whereas before

(Concluded on page 37)

The Home and the Church in Religious Education¹

By PEARL ADAIR WINCHESTER, Georgetown, Connecticut

It is characteristic of our time that we are trying to understand why we behave as we do. There is a good deal of popular misinformation about modern psychology, but it has helped many by exposing the egregious blunders of the benevolently despotic home and the permanent effects of parental misfits upon the personalities of their children. But while the mistakes have stood out rather prominently, and the horrible examples have been emphasized until they hover like nightmares in the imaginations of overconscientious parents, there is a brighter side; and it should have its day. The net result of all studies to date indicates just one necessary condition for successful home life, and curiously enough it has little to do with material circumstances. This one indispensable condition, which chiefly determines the happy unfolding of personality for all within the family circle, is that respect and regard for one another, that sympathy and cooperation with one another, that ability and practice of putting oneself in imagination in another's place, that doing as one would be done by—which is summed up in the Christian ideal of love. It is a good thing to understand ourselves, and it is a wise thing to build up home relationships with the constructive power of good-will.

This means, of course, that the real life of a family, as of an individual, is spiritual; not in the sense of any supernatural quality, but simply that its values transcend those of food, shelter, clothing, even those of health and comfort, and lie in relationships which, while occurring in time and space, seem to partake of a timeless quality, and to be precious because of it. It is against such a spiritual background that we must place our family problems, if we are to find solutions that will be permanently satisfactory. In general, these family problems will be connected with growth and development, with personal relationships within the home, with formal education, and with contacts with the outside world. The religious home will be distinguished by the way in which these problems are related to permanent values, by the long view, the choice of solutions which lead to increase of self-respect, regard for the interests of others, richer experience of life for each and blind alleys for none.

The family, however, is a small unit. Without minimizing in the least its fundamental importance in shaping character, it is necessary to recognize that there are other influences constantly operating on all of us which may serve to augment, diminish, or even nullify the

influence of home. The day of the isolated and sequestered family has gone. We are all children of a new day. The world may be "too much with us," as Wordsworth felt in an earlier generation—we wonder what he would think now if he were to drop in where the radio is on!—but it is our world. Unfortunately it is not run altogether on the lines of the Golden Rule. The individual parent will look about for social groups that will be in sympathy with his ideals, will establish his home in the environment that will assist him to attain them. Has the church anything to offer him?

There are little children in the family, and the sequestered young mother is on duty all the time except when her husband relieves her. Instead of the kind of good times they used to have together, they are absorbed in new and unfamiliar, if delightful, duties. They seldom go anywhere unless the babies go to church. Few church services fit such a schedule. Yet the job the parents are doing is so important that we would not criticize them if they did not stay at home. The old apparent connection with the church is a new name for a cradle roll. Suppose, though, that the person who keeps that roll knows mothers, knows babies, knows home books, and has a real gift for friendship. One at a time the books are lent, congenial parents are introduced and brought together occasionally for fun, for stimulating talk, for discussions on topics discovered to be important to most of them. They learn to wait for the dawning of religion and to recognize it as definitely as a first tooth. The nursery class becomes significant as a first step from the protecting circle of home toward a larger world.

The children advance through the beginners and primary groups. Each lesson story, talked over by the children and then again at home, portrays and encourages happy, cooperative living. It seems a pity that few parents examine these stories, or know how well adapted they are to the problems of little children. Those who have used them at home, just as they use other choice stories, find them most effective in influencing the conduct of their children in desirable ways. Even mothers who know nothing about them have noticed that their children are sweeter and happier after attending church school.

It sometimes seems to those who are carrying on the formal educational work of the church that their greatest difficulties are due to indifferent parents. Education in the church has moved far ahead in materials and methods available. Trained directors there are, many of them now unemployed because the church is economical. Most of the teaching has to be done by unskilled

¹ This is one of a series of articles provided by the International Council of Religious Education as a means of making effective the current emphasis on rethinking the church, under the slogan "The Church Presses On!"

untrained leaders, some too old, some too young, many ill-adapted to the task to which they give unstinted and devoted service. There is no one particularly to blame except the parents, for the Protestant church is not a hierarchy with a special class adapted and trained for teaching religion. It is a free association of like-minded Christians for worship and service, both to one another and to the larger community. The mutual service of families to each other is important. Perhaps the best thing that could happen to the church school would be for more fathers and mothers to pool their abilities and lead each others' children in the groups to which they are best adapted, not only in the Sunday class but in all the arts and crafts, activities and hobbies that create beauty and the joys of friendship. Youth has its charm, but boys and girls really admire the grown-up, and the right sort of father or mother may become the best-beloved leader.

Adolescence has been called the judgment-day for parents. If one could only be a really good parent, it could hold no terrors for him. For youth it is a new birth, and the conflict within himself as he tries to become a new person creates the conflict outside. What he wants is an ideal with which he may identify himself, which he may in some degree realize in his own life. His greatest changes are not physical but spiritual. He may become more devoted to the forms of organized religion at this time, or he may become violently opposed, but he is rarely quite indifferent. His reactions are intensely personal and the friendship of an understanding teacher or leader may mean more at this point than at any other. Opportunities for intimate and natural association with inspiring and well-balanced personalities is an important feature of the church camp and the young people's conference. Many a parent has found that because of the week or ten days spent at such a conference, his son or daughter has come back a more mature person, with some at least of his conflicts resolved and with a new understanding of and a new appreciation for his family.

It has become the custom in many churches for the young people's groups to choose their program for themselves, with one or two older people in the capacity of leaders. The choices they make are revealing, recreation and social life come first; then vocations, dramatics, music, crafts; near the end of the list, citizenship, war and peace, religion. "The real business of youth," Jane Addams said, "is mating." As they step out of the old home and stand on the threshold of a new life, there is not much that parents can do but love them and watch them go their way. The patterns of some life began in childhood and have been weaving through the years. In a homelike church the young people will have had a chance to know each other well, to work, play, worship and serve together. Life will have a meaning. There will be no hasty slipping over

the state line, or perfunctory justice-of-the-peace marriage, for them. Whether the ceremony is shared by crowds of friends, or performed in the quiet of the minister's study, it will be a religious ceremony, and as they go away together it will be with the assurance that the minister who has blessed their union is a friend whose sympathy and understanding will never fail them; that the associations with the church that has brought them together will have in the future added value.

Some one will object that this is too rosy a picture; and perhaps it is. Perhaps this is the very reason why we are now spending so much time talking about the importance of home. There is a good deal the matter with a good many homes, and there is much the matter with plenty of churches; but none of them are hopeless cases. All of them and every one of us are caught up and borne along on the sea of change which is life. Some are clinging desperately to the remnants of old ways of thinking from which they look at the turmoil with a sense of panic. Others are trying to understand. Still others see here and there the outlines of a world in which intelligence may replace force, racial appreciation may minimize antagonism, international understanding may supersede war, and cooperation bring about some sort of economic justice. In such changes every parent has a stake for the sake of his children. The contribution which he makes is not through a formal program of education but through a home life that leads to wholesome human relations because its own personal relationships are wholesome, which through these same relationships leads to an experience of God. The tremendous influence of home life on character is simply because it is real living—than which there is no more effective teaching. To this the program of the church may add a wider range of experience and a formal education with subject-matter adapted to varying ages and abilities. There is no reason why this program should become rigid, or fail to provide vital experiences if parents will move forward and take the leadership of which they are capable. Neither home nor church can do its part alone.

People Before Property

(Concluded from page 35)

he was a charge on the town, a menace by day and a terror by night. Salvation that does not enhance a man's value to his family, to his neighbors and to society is an abortive salvation. Onesimus in slavery was worth, let us say, \$1200, but with Christ in his heart, a run-away slave returning of free will to the bonds he hated, and because he was now free in Christ, he becomes inestimably valuable to Philemon. When humanity has learned this lesson, namely, that personality is superior to property, then will the kingdom of God have become established in the earth.

Training the Child for Christian Citizenship

By G. MERRILL LENOX,

Pastor of the Judson Memorial Baptist Church, Minneapolis, Minnesota

There has been for years a conviction among Christian educators that training for citizenship must begin a long time before the individual is faced with the actual responsibilities of adult life. The writer shares this point of view and points out, in this article, how the home, the school, and the church must each assume its portion of the task. What is said here has perhaps been said many times before. It is written by a busy pastor who does not profess to know the last word on education, but who is deeply interested in the adequate preparation of children for all the duties of life.

There is no force quite so deep and lasting in its influence upon the child as the home. In family life, therefore, there must be instituted, not only *instruction*, but a living *demonstration* of abundant Christian living. That is, if we are training boys and girls to take their places in a democracy, we must not be content with teaching them democratic principles; we must make the home a miniature democracy. One has said, "An autocratic family makes a poor school for a democratic society. Yet nearly all families are autocracies—or dual monarchies. Breakdown of authority within the home is perhaps the result of trying to maintain autocracy inside and democracy outside."

To quote again: "We must not think of the family as a benevolent autocracy on one side, with children as its passive beneficiaries on the other." The home must be thought of as a common possession of all its members. All should feel a concern for its success—should share in its privileges, responsibilities and decisions. If the home is a successful democracy, then its constituent members are destined to become worthy participants in the life of the larger democracy.

The Christian should not conceive of the family as an isolated social unit. The home is an integral part of a larger organism—society as a whole. It should be a very natural step for the boy or girl to make the gradual transition from assuming a vital share in the home life to the assumption of responsibility in the community in which he resides.

The thought comes to us that many primitive groups attach a great deal of importance to the period at which youth reaches maturity. Important ceremonies are held to celebrate the occasion when a lad becomes a man and takes on the duties of an adult member of his tribe. The actual rites are frequently crude, but the idea is significant. Homes today must, through the instruction they offer and the example they set, prepare youth to think of the coming responsibilities of citizenship as being of grave importance.

Henry F. Cope points out that traditional discipline in the family calls for the blind submission of the child to the parents' will. This method is very unwise in that it results frequently in the destruction of the child's will. The child can never face the situations of the future with a broken will. Therefore it is the duty of the parent not to break the will of his child but to form it into a common will, the will of the family.

The practical way to attain this is through the organization in every family of a "Family Council," to which is submitted all problems of the home. This suggestion is not a new one; it needs, however, to be better known and more widely followed. Through regular meetings of the family as a democratic, deliberative body, important problems are discussed and decisions made. The result is that the child, even at an early age, feels that he is already an actual unit in a social group. He learns graciously to yield his point in deference to the vote of the majority, and never irks under the arbitrary mandates of a family tyrant. This process, of course, trains all members of that home for citizenship in a democracy, and incidentally promotes happy and harmonious living.

We should emphasize at this point that it is just as necessary for all members of the home to assume their *responsibilities* as to share in the task of its *governance*. Parents frequently fall down at this point. They hire a maid to do all the household work and evade the unpleasant mission of insisting that the children, even at a tender age, bear their full share of the burden. Children should be trained in helping, even at the risk of the work being poorly done. The writer's boys, ages three and five respectively, often "help with the dishes." To be sure, some one must follow up their labor. They are, however, being trained early in performing their share of the family's tasks.

The problem of many parents is not that they do not know how to be good mothers and fathers, but that they have too much else to do. Their mad pursuit of pleasure, or even their thoughtless engrossment in work, keeps them from doing the one thing needful. The parent's first task is training his own children in the art of "living together" in this world in the spirit of Jesus Christ.

Secondly, let us turn our attention to the part of the public school in training the child for Christian citizenship. Such an institution cannot be expected to approach the problem of Christian citizenship from a religious angle; but in spite of this limitation, it can achieve wonders in this area.

The writer has been interested in reading *New Horizons for the Child*, by Stanwood Cobb. Doctor Cobb is convinced that schools, particularly high schools, are not giving adequate training for the actual tasks of life. They are too much interested in preparing youth for college entrance to be concerned about a creative approach to curriculum. Doctor Cobb believes the proper approach is to find what a student wants and to use that as a foundation. If youth are forced into areas of study against which they rebel, the desire for education becomes stultified and the real purposes of education thwarted. It is worth while to go further with this author and state what he conceives to be the greatest needs in education:

"1. A clearer understanding of the perplexities of our civilization.

"2. The development of social responsibility for the intelligent and effective solution."

In other words, he is saying that education should be preparation for good citizenship. Claude Moore Fessenden, headmaster of Phillips Academy, Andover, expresses this same opinion when he says, "That Andover shall send its graduates even better equipped to play their part in a complex and exigent world." Lincoln Steffens, in his autobiography, states that in the college classroom in his day the professor *asked* the questions and the students *answered* them—if they could. There was no relation developed between required subjects and those that attracted him. No one brought out for him the relation of anything he was doing except its relation "to that wretched degree." To be vital, education must be related to all the processes of life.

Cope has much to say in advocacy of education for social living. To him, "Education is the organization and direction of social experience to the end that persons may be competent to live as social beings." Therefore, "we must test schools by whether pupils are learning to live as social beings, whether they know the right, love the truth, hate a lie and delight to follow the life of service, the pursuit of the good."

This kind of education is not attained from the mere transplanting of a body of facts from one mind to another, or from books to a man's mind. Children must be trained to think for themselves. They must be encouraged to express frankly what they believe. Opportunity, even in the earlier grades, must be given for research and discussion. It has been suggested that they read different text-books covering the same period of history and be exposed to varying attitudes on similar questions. All of these methods and others will train children to think and thus prepare them for the art of living.

The ideas which have been presented concerning the duty of the public schools in citizenship training have been gleaned from experts in that field, but they are thoughts to which the writer heartily responds. Many

of the theories discussed here have already been put into practice. A continued emphasis in the same direction would yield additional results.

Thirdly, a word should be said concerning the responsibility of the church in the training for Christian citizenship. Like the home, the church is free to use all the resources of the gospel in training boys and girls for abundant social living. It has the opportunity to indicate how Christ can help and to point out the unsearchable riches of the Scriptures as the great fountain from which the rivers of wisdom flow.

The church, however, has not measured up to its task any more than have the school and the home. It is true that there has been a growing emphasis upon Christian education, and renewed respect for the portion of the church's program to which this task belongs—we thank God for that—however, the church is still too largely an adult institution. Just as a public school board of business men, who know nothing about education, are entrusted with the guidance of schools, so an official board of adults, frequently hostile to innovations, is usually responsible for the operation of the program of the local church. The church must become more Christ-centered to be sure, but also more child-centered. The chief end of the church is not to maintain itself as an institution nor even to promote a flourishing program, but rather to train boys and girls and men and women for worthy Christian citizenship. And it must not be forgotten that the most enduring and effective efforts are those expended upon young minds.

The child learns by study of the printed page, by observation of the conduct of others, and by his own activities. He must of course become familiar with the contents of the Bible. He must have exemplary individuals as his teachers. But he must also enter himself into the work of the church if he is to learn its lessons well. "The church must give a demonstration as well as an exposition of ideal democracy." Therefore, let the church remember that its children and youth are a part of it and must be given a generous share in its work. Then the transition from life within the church to life in the larger society of men will not be disturbing, and the one who makes the transition will be of real worth to the larger organism.

It should be said, in closing, that the home, the school and the church must have worthy concepts of the meaning of Christian citizenship before they can be of much help to the child. The Christian gospel makes far greater demands upon us in this realm than has been commonly supposed. *Christian* citizenship involves more than exercising one's right of franchise, keeping one's front yard free of rubbish, living a life of sobriety and giving liberally to the local community fund. All of these duties are important and should be conscientiously fulfilled. There are, however, more fundamental duties that should not be left undone.

The church must educate its entire constituency as to the menace of *both* personal *and* social transgression. The implications of the gospel's saving message for the individual should be proclaimed in season and out of season. Its message of social redemption, however, must not be overlooked. It should be made clear that there is need for forgiveness from the sins of civic corruption, racial prejudice, industrial injustice, and war. To be a patriot is not to carry a gun and recite the shibboleths of a former day. Christian citizenship involves the Christian in a continued battle against the corporate transgressions of humanity.

If someone were to declare that the root of the whole matter lies in surrendering one's life to Jesus Christ the writer would enthusiastically agree. The person of the gospel is indeed basic. If religion does not begin with the individual, it does not begin. However, if it ends with the individual, it ends. Therefore, the plea is for one gospel, *both* personal *and* social, deep enough to search the hidden depths of every heart, broad enough to encircle the globe and reach all areas of life.

The home, the school, and the church, by precept and example, must teach the whole gospel that children and adults alike may grow into the likeness of Christ.

Park These Things Outside

By RAY M. JOHNSON, Ph.D.,

General Secretary South Dakota Council of Religious Education

Everyone is familiar with the noisy and somewhat hilarious song called "The Baptist Sunday School." The stanzas of this ditty relate some of the strangest Bible stories ever told, and the chorus, after issuing a hearty invitation to join the Baptist school, advises those who come to check their chewing-gum and razors at the door. I could never understand why the Baptists were singled out for this rather questionable mention, but I do know that if one goes to a Baptist Sunday school or any other, or a Baptist church, or any other, there are some things he should by all means leave at the door.

There should be a special parking-place outside every church for neighborhood quarrels. They don't belong anywhere, for that matter, but certainly not in the church. Let some petty neighborhood difference, over politics, say, or some personal dispute, enter a church, and you might as well close it. Might better, indeed—for such things not only render ineffective our religious efforts, but they make religion an offence to those who look on.

It is not to be expected that we shall always see eye to eye. It would be a dull world if we did. But our religion, with its challenge of great tasks and its teaching of brotherhood and love, calls us to friendly, cooperative living. We do well to remember that we are the spiritual successors of the early Christians, of whom it was said, "How these Christians love one another!"

The work of our Sunday schools would be greatly improved if we could leave our mental laziness outside. Two Sunday school teachers stand out for me in vivid contrast, illustrating this point. The first of them I remember from my boyhood. The picture I retain of him is not complimentary. He used always to come rushing in about ten minutes before the opening of the school, grab a quarterly or a lesson-leaf, and make his

first acquaintance with the lesson while the class was assembling. His teaching became increasingly a diet of bread and water—or with the bread left out—diet on which his pupils spiritually starved, and upon which his own religious life could do nothing but become woefully emaciated. The other teacher is at present my next-door neighbor. For two years he has been teaching a class of junior boys in a local church; and during these two years he has devoted his Saturday nights to the preparation of the Sunday's lesson. This is not a perfect plan; he might better have a night earlier in the week. And he is certainly no fanatic about it; he has merely struck upon a systematic plan of getting ready for those boys whose spiritual guidance his church has entrusted to him. Anyhow, I happened to know how faithful he is in following this plan; for on the one or two occasions when I have forgotten about it and invited him in on Saturday evening he has replied: "Sorry, but I have to study my Sunday school lesson tonight. Some other time, perhaps."

Those two teachers are alike in many respects. They both have better than average intelligence; they have had about equal schooling; and their religious life—*or rather was*, at the beginning of their Sunday school teaching—about equally satisfactory. But there is one vast difference. The first was mentally lazy—there is no better word for it—while the latter has left his mental laziness on the outside of the church, determined to pay the price of careful, intelligent, specific preparation for each lesson he is to teach.

Both our past victories and our past defeats exercise a deadly influence over our teaching. Try leaving them outside.

Past victories give a false sense of security, and vain pride in our ability, and hence make it easy to let down in our efforts at constant improvement. Past failures make us feel insecure and hopelessly inadequate.

our tasks. The result in either case is less than our best preparation; and the result of that is less than our best teaching. A good teacher is one who has experienced both the thrill of success and the humiliation of failure, without being dominated by either. I have often felt that the apostle Paul, in mentally listing the things he had forgotten in order to press forward toward the goal, must have included both his past victories and his past defeats. But we need not try to invent scriptural authority for this point; our native good sense would seem to say: "Leave failure and success outside the church, and approach the task of each new day in a spirit of genuine humility, but also in a spirit of confidence in God's help while you try to do your best."

Preconceived notions and hastily formed opinions along high on any list of things to leave outside the door of your church school.

There are two widely divergent attitudes which Sunday school teachers display toward their jobs. One might be called the "I-know-all-the-answers" attitude; the other might be labeled the "Let's-work-it-out-together" attitude. The second is the more humble, not to say the more profitable. If the teacher knows all the answers (or thinks he does), where is the incentive to pupil activity? And if there is no pupil activity, how can learning take place? The teacher who admittedly knows all the answers to all questions is a guide conducting a party of gaping tourists through the ruins, and droning a prepared rigmarole, while the listeners are neither very interested nor much instructed. But when the teacher stands humbly before truths and questioning, and becomes a fellow-student with the class, then you have a group exploring an unmapped continent, all making discoveries, all sharing the work, and all feeling the thrill of both the discoveries and the work.

"How is your new teacher getting along?" I inquired of a member of an adult class. "Is he a good teacher?"

"Why, he's no teacher at all," my friend replied, "but we are learning more than we ever thought it possible to learn in a Sunday school class." Then she went on to tell what she meant.

They were studying the life of Christ. At the first session of the class taught by this man all the members were there early, expecting, as she put it, "to hear a wonderful talk about Jesus." He gave no talk at all. He began by asking questions about the life of Jesus; then, searching questions; questions that brought out their ignorance; questions that revealed conflicting viewpoints; questions that brought people up on the edges of their seats; and questions that seemed to demand an answer, even at the expense of hard work. By the time the hour was over that group had listed out twenty questions about the life of our Lord that

they would really like to explore. The new teacher humbly admitted that he did not know all the answers to these questions, but that he would like to search for them along with other members of the group, himself being the leader in the search. The result was, as my informant said, that they learned more about the life of Jesus than they had believed it possible to learn in a Sunday school.

Of course—in spite of what my friend said—the new teacher was very much of a teacher—so much a teacher that even in dealing with a subject as familiar as the life of Jesus he was willing to lay aside the too-easily formed opinions already held and to approach the task with the freshness of one who was making that most fruitful of all studies for the first time.

Finally, if you are ever going to be worth your salt as a teacher, you must leave outside the door of the church a sense of futility—that so often characterizes church workers.

Many otherwise good teachers are defeated before they ever face the class because they have come to feel that their work is useless, that no results will follow, that no lives will be changed through their teaching. To anticipate failure is to experience failure, while to look forward to success is to win success.

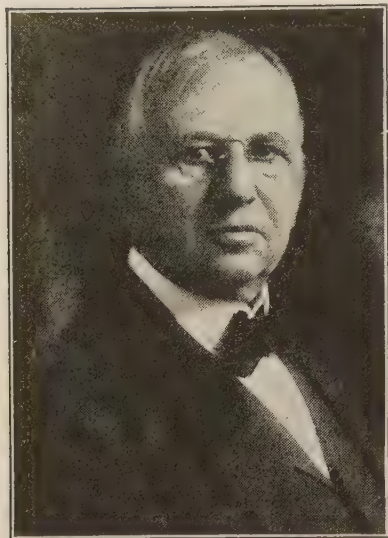
The teacher who for some reason or other has come to feel that his work is futile, and who finds it difficult to leave this sense of futility outside the door of the church, would do well to remember four facts: (1) The church school teacher has the highest example in the world to follow, that of the Great Teacher. (2) He has the most solemn charge to carry out, the "Go . . . teach" of Jesus. (3) He has the most inspiring message the world has ever heard, the good news of salvation, the gospel. (4) He has the greatest opportunity that can be found in mortal relationships, that of enriching, and in this sense saving, human personalities.

Where's Your Tongue Between-Whiles?

"Joe Gaines seldom has much to say in class, but I find he's a great 'lesson-sharer' through the week," was the enthusiastic report of the teacher of a wide-awake men's group. "You'd be amazed to know how many people Joe has set thinking about the every-day application of the Christian principles brought forward in the lessons. Human beings aren't likely to get the totals on that—least of all Joe himself—but a number of our new members say that he is the one who made them curious about our group fellowship. His offhand references to different class discussions, and quoting of things said there, made them want to get in on these interchanges at first-hand. It's great of Joe, but it makes me wonder what's wrong with the rest of us between Sundays. As Jesus once said, 'Where are the nine?'"

JOHN WANAMAKER, MERCHANT PRINCE, SUNDAY SCHOOL DEVOTEE¹

By W. EDWARD RAFFETY, Ph. D., D. D., Redlands, California



he died there December 11, 1922. So, a world citizen, he was Philadelphia made. What a contribution to any city, or state, or nation, the investment of such a life!

Having known about him for many years, it was a thrilling moment for me when our Doctor Blackall took me to Mr. Wanamaker's palatial private office for our introduction. The stupendous Wanamaker store itself dazzled me with its size and splendor, but to find myself in the presence of the maker of this, the largest retail department-store in the world, was a moment of awe—but of only momentary awe, for his rugged simplicity and honest democracy at once put my heart back to its normal place and pace. A genial, sincere, friendly man he was. Such is true greatness! And so he was to me ever afterward, whether in his private dining-room, in his office, at a meeting of some board, or standing before his large Bethany Sunday School, talking to its three thousand or more members. It was my privilege to visit this school often, speaking there on several occasions. I thus learned something of Mr. Wanamaker's devotion to it.

At twenty years of age John Wanamaker became the first salaried Y. M. C. A. secretary in America. He was later president of the national Y. M. C. A., and for thirteen years he raised enormous sums for building-construction and operation. It was in the year 1858 that he organized the Bethany Sunday School, of which he was superintendent for nearly seventy years. At one time it had more than four thousand pupils—considered then one of the largest

"That boy is a natural born organizer," said the employer of Johnnie Wanamaker, fourteen-year-old errand boy, then earning a dollar and a quarter a week. His father had died, leaving family responsibilities on his young shoulders which he never shirked. Born in Philadelphia, July 11, 1838,

in the world. Not even the gigantic business enterprises of the Wanamaker stores in Philadelphia, New York, Paris, London, could be as near to his heart as his Sunday school. It was the holy of holies of his great soul. In it he had his chief satisfaction. At the time he was elected president of the World Sunday School Association at Tokyo, he wrote these words: "I regard the Sunday school as the principle educator of my life." When he was Postmaster General of the United States, under President Harrison, he regularly returned to Philadelphia on Saturdays to be with his beloved school on Sunday. He was a merchant prince—but a Sunday school devotee.

Business, however, was his vocation, Sunday school his avocation. Rejected by the army in 1860 because of ill health, he, with Nathan Brown, started a clothing store, still existent. In 1875 he launched out for himself, bought the old Philadelphia freight station of the Pennsylvania Railroad, and started what is now, on the same site, the well-known Wanamaker store. His business sagacity, unique methods and indomitable will in those early days were prophetic of his future. One of his closest friends in Philadelphia told me that Mr. Wanamaker made several fortunes in buying and selling real estate and that he possessed almost a wizard's sense of prospective increase in values. The writer knows of one building he purchased, on Chestnut Street, for four hundred thousand dollars which in a few years yielded him beyond a million dollars for the lot alone. But private business never robbed him of the joy of public service. Even to list the boards on which he served the citizens of Philadelphia alone would fill pages. Very often president, always a valuable member of these boards, his organizing genius was felt in the councils of business, education, church and state. Every worthy charity his beloved city received his beneficent touch. An aggressive, independent Republican, he served well his party, an exponent of clean politics, sane reforms and humane measures. A Presbyterian, he was a loyal churchman, a generous giver and a wise denominational counsellor.

Interested in his employees, and the Bethany young people, he founded the Wanamaker Institute of Industries, the Bethany Dispensary, the First Penn Savings Bank of Philadelphia, the Brotherhood Home and the Men's Friendly Inn. He had a large part in building at least three great churches, the Y. M. C. A. the Presbyterian Hospital, and other noteworthy religious and philanthropic institutions in Philadelphia.

¹ One of a series of appreciative sketches of "Sunday School Leaders I Have Known."

He erected churches, Y. M. C. A.'s, colleges, hospitals in China, Japan, India, Korea. During the World War he sent relief ships to the starving children of Europe. His loving reach was thus a long one.

In the midst of multitudinous church and charitable interests this master of men and commercial enterprises gave himself devotedly to the cause of organized Sunday school work, being vitally related to the Philadelphia Sunday School Association and to the Pennsylvania State Sabbath School Association (which seemed his very own, for he was its president for more than twenty years), to the International Sunday School Association, and the World Sunday School Association. It was his financial interest in

the Tokyo Convention that really made that gathering possible. He rejoiced in its success. For years he was chairman of the executive committee of the World Sunday School Association, and made its president at Tokyo. In the best sense he was a world leader in the Sunday school cause.

It is probably true that no wealthy man in our nation in any generation has so intelligently and unselfishly given his time and his talents to his fellow men. He was honored by great universities and decorated by great nations, but his chief reward was the crown of rejoicing placed by the Christ whom he so faithfully served. John Wanamaker was a prince of merchandise and of manhood-in-the-making.

The Adult Class and Leisure

By WOUTER VAN GARRETT, Norwood, Pennsylvania

It is generally agreed by students of social science that the era into which we are going will probably be an era of greater leisure. Hours of work will be shorter and hours of leisure longer. Naturally, each day brings its own particular problems and opportunities; but it is not difficult to understand that one of the major problems of the immediate future, if not of the present, is the proper investment of leisure time. The Sunday school, especially the adult class, has at once a great responsibility and a great opportunity to render worth-while service just here. Extra leisure must be directed, and invested in terms of character—preferably Christian character. It is largely the age-group, from which the adult class is recruited, that will feel the greatest effect from this extra leisure.

One cannot expect people to sit down and twiddle their thumbs when they are idle; they are bound to find some kind of activity and some type of fellowship. That activity and that fellowship should be directed into worthy channels; social contacts should be kept wholesome. While it is true that not any one organization can solve the problem, and that all character-building agencies should work hand in hand, the fact remains that the adult Bible class can assume its full share of the responsibility. These classes must make more and more provision for the social activities of their members. These activities should not be mere attempts to mark time, or to fill hours of leisure with pleasant hours of play; they should be harnessed with fruitful endeavor.

There can be evening study classes; in good citizenship, in gardening, homebuilding, psychology; and—we take it for granted—in religious education and leadership-training. These classes can be arranged so carefully as to impart information, arouse discussion,

and at the same time satisfy some of the social instincts of the members. One large men's brotherhood with which the writer is familiar has started a class in "hobbies." The middle-aged man needs a well-chosen hobby a great deal more than is generally realized. He is entering a period in life when his attitudes are undergoing a severe test, his faith is in danger of becoming stereotyped, and many of the things he held dear in youth are slipping away from him. It is as important to preserve the faith of our fathers as it is to build up the faith of our sons. And the days through which we have been passing have been difficult days for fathers. There have been too many leisure hours in which to brood and to philosophize, too much time in which to mope and complain. Certain dangers face every man of middle age; and many men fall under the scourge of this difficult period. If, however, these years can be safely passed, without a serious loss of wholesome attitude toward the finer things of life, and of God, the middle-aged man will continue on his way toward old age in a wholesome, natural manner. Here is where the hobby comes in. It gives the man an active, interesting interest outside his regular employment. It fills difficult hours with a new zest. So the adult class I have in mind has a class in hobbies all winter long, one night each week. Various hobbies are studied and discussed. Usually every men's group has an enthusiast in a number of hobbies, and so here several are represented. At the end of the season there is a hobby display, and prizes are awarded. The occasion has become so popular that the past few years the hobby display has had to be continued for two nights, to accommodate the crowd.

A neighboring men's class, within seventy miles of salt water, arranges a deep-sea fishing-trip twice each

summer for its members and their friends. Members are urged to bring "prospects," a picnic-lunch is provided, and a thrilling, wholesome time is had by all.

The particular class of which I myself am teacher has a social-room that is used quite extensively during the winter. There are games of various kinds, and members and friends gather there and engage in friendly rivalry. A sports committee has charge of a schedule of tournaments that are played off during the winter; and the spirit of good fellowship is a joy to behold. A small side-room, equipped with pieces of furniture that have been donated by the members, is a cozy reading-room, with books and magazines. It has been surprising to see how many men drop in there for a quiet hour or two.

These few examples are just a hint of what can be done. The adult Bible class can assume a greater part in solving the problem of men's leisure time than one would suppose. Communities differ, and opportunities vary, but each adult group can make some contribution to the solution of this problem—that is becoming far more serious than many people realize. There are few opportunities that offer such a world of promise as those that appear when a group of interested men set themselves to the task of working a way out of a difficult problem. There are unlimited opportunities, also, to tie the men of the community up with the work of the Sunday school and the church.

Our men have undertaken the task of sponsoring the boys' baseball club. We have a splendid church baseball league; a regular schedule is followed, and a pennant awarded to the winners. Our sports committee sponsors our team, provides for its equipment, works up attendance at the games, and in general helps back up our young men.

We dare not let this question of extra leisure go by default. It is a serious opportunity for the average adult class, and it can be worked out in a manner that will reflect wholesomely upon the individual men and reap abundant results in terms of religious work. We can't tell you what to do in your particular class, but we can tell you that when once you start on the problem you will be amazed at the prospects that open before you. The whole scheme will put new life into your class, a new outlook into your men, and it will win a new place of influence in the life of your community.

CONSIDER the Master's example. His life was spent in the open air. The gospel was not born in a musty library, nor in a laboratory, nor in a surgery, nor in a schoolhouse, nor even in an oratory, but in the open air and under the blue vaulted sky. Christ prayed and preached and taught and worked miracles chiefly in the open air.—*Austen K. de Blois, in "Evangelism in the New Age."*

Afraid of the Measles

By J. Elmer Russell, Auburn, N. Y.

Almost every superintendent is likely to have met a mother who answered his inquiry as to why Johnny had not been at Sunday school, about as follows: She has kept Johnny home because she has heard that there is a great deal of measles—or mumps, or whooping-cough—about. Discreet inquiry reveals the fact, however, that Johnny has been going to the public school regularly, riding on the street-cars, and to the movies.

The superintendent feels like asking the mother whether she thinks that the bacilli of measles and whooping-cough use the house of God as a gymnasium all of the week, where they may develop strength to pounce with special vigor upon little boys and girls who are sent there on Sunday for Christian education. Probably, however, the superintendent does not say what he feels like saying and what the mother is entitled to have said to her.

As the superintendent goes his way, amused at the mother's inconsistency, yet as much depressed as he is amused, he wakes to the fact that we still have a long way to go in our Sunday school work. We shall not have boys and girls in their places till fathers and mothers cease to think of religion as an "elective" in education, which may be chosen or passed by without its making any difference to the child.

Of course religion is *not* an optional subject. It is "Fourth R," at least as important as the traditional Three R's—readin', ritin', and rithmetic; and as a matter of fact the most important side of life to develop. Because of this conviction the superintendent will hold steadily at his work, even if parents are ignorant of that which is vital to the welfare of their children.

Does It Pay to License the Sale of Liquor?

Does it Pay to license a traffic which lessens the demand for the helpful things of life, which increases their cost and diminishes the ability to pay for them?

Does it Pay to license a traffic that undoes much of the work of the church?

Does it Pay to levy a tax to support orphans and widows and license the murderers of husbands and fathers?

Does it Pay to license a traffic which makes men less skilful, less steady, less reliable; which lessens endurance, lessens confidence, lessens credit, lessens the demand for food, clothing, shelter, and tools with which to work?

Does it Pay to license a traffic which increases taxes by creating a demand for jails, penitentiaries, asylums, hospitals, almshouses, orphanages, reformatories, police and criminal courts?—*Charles Scanlon.*

A Kite Visitor Record

By LOIS ATTEBERRY WAYLAND

The tail of a kite is of great importance—to the kite—as it helps it to keep a balance, take the wind and to mount high in the air. Naturally, it must not be too long, or, to use a common saying, it may wag like the dog—the rest of the kite. Our Look-Out Class became interested in kite-tails, with the following result:

It is well to keep a record of those who visit a Sunday school class. As ours, like most classes, does not keep a guest-book, the Look-Outs provided a novel kite to take its place. It records visitors, and also shows what visitors later become class-members. From these kite-tails a report is made annually, or oftener if called for. An antique dealer has said that on an average of ten people stop and “look around” to one that buys. It is interesting to compare a class-visitor record with this statement and see if the ratio holds here; that is, whether the class is better able to sell its wares than the antique shop—by securing a greater number of members from the visitors recorded.

The kite that keeps this record is fairly large, made in diamond shape of bright red cardboard. It bears this message on its face:

THE LOOK-OUT CLASS INVITES YOU TO TAKE
A FLIER IN ITS MEMBERSHIP

A red string hangs from the kite proper to form the tail. At the end of this string is fastened a record-card, about two by four inches in size. This record-card has printed on it the words: “Name. Address. Visitor. Prospect. Member of What Class. Telephone Number.” Space is provided for filling in the desired information. The membership chairman of the class takes the card as soon as the visitor has filled it out. If it states that the visitor is a “prospect,” or not a member of some other church school class, it goes into a card-index file. If the visitor comes from another town and another class, the card goes into the permanent record file, for reference. This file is simply a box with the divisions marked by cards bearing the names of the months of the year. Visitor-cards are entered according to the month in which their visit to the class occurs. The prospect file is in the same box, but heads the list with the word “Prospects” on the card which separates it from the others. By referring to this prospect file the class can tell how many prospects they have to try to win to membership; what part of the town they live in; and whatever other information they need in order to form a “contact.”

Each visitor is presented with the kite—after the tail has been removed to keep in the record file. It makes a good bookmark, if visitors care to use it in that way. And if so used it serves as a constant reminder of the Look-Out Class—and the way they do look out for new members.

The
Look-Out
Class
invites
YOU
to take a
FLIER
in its
member-
ship

Date:

Name:

Address:

Visitor:

Prospect:

Member of what class:

Tel. No.:

ONE of the old Puritan commentators tells how their family Bible was marked in three colors. Texts which touched the sin of the heart were marked in black, texts which inspired to service were marked in blue, and texts which comforted in sorrow were marked in red. For blue has always been the color of fidelity and loyalty (“true blue”), and red, of course, is the love color.

What Makes Good Teaching

By W. G. MONTGOMERY, Shelbyville, Illinois

A few fundamental principles enter into all good teaching; and while one person may be naturally better fitted to teach than another, almost any one can learn these principles and apply them successfully. Whether one is naturally fitted to teach, or not, success or failure will be in proportion to the extent that that person learns and makes use of these basic principles. Let us observe that the "natural-born" teacher cannot succeed without using them; while those not so gifted by using them may succeed. The following principles, then, are the foundation and framework of all good teaching:

The first fundamental is putting yourself in the pupil's place. This applies to all ages, and in a special way to children. Until the teacher can see and present the subject from the pupil's view-point, he will get nowhere. Only in this way he can see the pupil's difficulties and give him the understanding help he needs. A common mistake of teachers is to assume that because a truth is clear to them their students also know all about it. Good teaching never assumes anything. It gets down to the level of the pupil, and teacher and student go over the ground together; and strange as it may appear, the pupil leads in the solution of the problem, encouraged of course by the teacher. In this way the mind of the pupil opens to new truth as naturally as the rosebud opens to sunlight. This sameness of view-point is essential in efficient teaching.

The second principle follows upon this: the lessons should be kept close to the every-day experiences of the pupils. Outside the class the pupils deal with real things; and the good teacher will translate the lesson, whatever it is, into terms of reality. The Bible lesson will be brought to bear upon every-day living. Good religious teaching does not deal primarily in rules and definitions, but in living experiences.

Another fundamental principle is that of encouraging the pupil to do his own thinking. Unless a pupil thinks through a subject for himself he will derive no permanent benefit. It is easier for the teacher to answer questions than to stimulate the pupil to study it out for himself—and far too many teachers follow this line of least resistance. It is only by his own mental activity that the pupil gains knowledge and enrichment of life. It is true that the pupil's thinking will need to be guided, now and then, to keep him on the main track; but that is as far as the teacher need go. The pupil's mind should not be thought of as a sponge to absorb, but as a fountain to send out. Nor, on the other hand, may the teacher be a pump.

The fourth principle is a knowledge of your pupil. Until the teacher knows each member of the class and as an individual, his likes and dislikes, his aptitudes and prejudices, his strong and weak points, and understands him in the light of his background and home life—until then the teaching will not be very effective. The best teaching deals with individuals, not a group; it considers each scholar separately instead of the class as a whole. The teacher who has twenty pupils in his class really has twenty classes, since the needs or understanding of no two pupils are exactly the same.

I am not now thinking of methods of teaching but of principles, and the fifth principle is that all good teaching must follow a fixed order. It is not that teaching is mechanical. On the contrary, it is quite the opposite of a cut-and-dried form. By "fixed order" is meant that it must, to be effective, conform to certain well-known laws of mental growth:

First, observation. The more a student observes the more he will learn. Observing life as it is, and relating it to life as it ought to be, is one of the best ways of making real the great lessons of the Bible.

Secondly, relate the new idea to knowledge already in the mind. This will lead,

Thirdly, to the classification of that new information. Is it theoretical, practical, biblical, historical? And to what age and place does it belong? It answers the questions, "Who, when, why and where?" A Bible teaching should be based upon these four questions, if the pupil is to get the fullest possible understanding.

The fourth step is the application of the truth he has learned to his every-day life. This is the most important of all. The extent to which the pupil puts into practice this moral truth is the final measure of teaching.

Then behind these general principles there stands always one other thing, giving encouragement to the student. Good teaching inspires confidence, causing the learner to do his best. It makes him to believe in himself; makes him optimistic, and anxious to use his life richly. It generates cheer, hope and happiness in the entire class.

Whatever methods a Sunday school teacher uses, he is bound to succeed if he will only hold in mind and observe the six fundamental principles given above. They underlie all good teaching, just as steel beams hold together a great building. And the teacher is a builder, the greatest on earth, erecting life structures that are to stand, "eternal in the heavens."

Teaching Appeal

By HERBERT WENDELL AUSTIN, Courtland, Mississippi

Appeal is necessary to successful teaching. The teacher must reach out to his class. The lesson must be made intriguing. The pupils must be *caught* before they can be *taught*.

PERSONAL APPEAL

First of all, the teacher must possess personal appeal. But—how? Jesus answers, Through personal example. As a teacher he was kind, sympathetic, loving, forbearing, and not a respecter of persons. To build up an appealing personality, the Sunday school teacher must cultivate these Jesus virtues. The successful teachers are pals of their pupils; mingle with them as one of the group; and entertain them through wholesome entertainments and socials. The teacher thus becomes a leader through mutual understanding and acquaintance. At the same time he discovers hidden personal characteristics of the problem ones. With this knowledge he will be able to formulate a teaching program to serve better those "peculiar" pupils, so hard to reach. Of course, the teacher's daily life should be an example worthy to follow. It should be one of Christian conduct, beautiful, complete, persuasive. The teacher whose walk and talk do not teach the doctrines his tongue teaches is a poor teacher to begin with.

It is difficult to appeal to an individual whose feelings have been hurt, through word or deed. Rebuke, if applied at all, should be in the mildest form, and in private. Necessarily, therefore, the teacher must guard his tongue. He must be slow to take exceptions. A friendly, sympathetic, comrade-like disposition is a personality attribute of all successful religious leaders. You cannot battle your way into men's hearts.

CLASS APPEAL

Here one faces a real problem; for every class has as many natures and dispositions as it has members! And each one of these individualities the teacher must reach. Close scholar-study by the teacher is imperative. Jesus taught by reaching each individual through that individual's peculiar nature. Always we find him adapting his method of teaching to the special group being taught. The successful teacher today can do no less. Your teaching program must be in adaptation to the peculiarities, needs and characteristics of your class. This exacting program may not appeal to any other class in the world, but it must appeal to *yours*. And you can follow this program only in the light of your understanding of the natures and needs of your pupils and their environments. You cannot do it by the guesswork method.

LESSON HANDLING

The lesson presentation must appeal to the individual taught. At the very beginning, therefore, the wise teacher jumps into the lesson with an interest-catching approach. The next concern is to hold this interest throughout the class session. By studying the attitudes of the scholars as the period proceeds, the teacher will be able to measure his success in this direction.

Illustrations and object-lessons, prepared and presented with the interests and natures of the class in mind, carry both appeal and emphasis. Local happenings used as illustrations under the lesson light are valuable for the maintaining of interest and the making of desired impressions. Object-lessons, most commonly used in children's classes, have been found to be of great help with adult groups.

Finally, each member of the class must be led to apply the lesson to his private life and problems. The teacher can assist in this by fixing the lesson truths on these problems. Some teachers make no special effort to vitalize a lesson in the lives and experiences of their pupils. Each glorious lesson truth remains a sort of out-of-date counsel, impractical to follow today. Only those leaders who succeed in mirroring in each lesson life as the class knows life today will succeed in the real teaching task they have undertaken.

Bible Values—A Questionnaire

The Calvary Baptist Church, Norristown, Pa., Rev. Henry G. Weston Smith, pastor, has distributed in its congregation an interesting questionnaire as to "The Most Vital Elements in the Bible; the Ten Most Vital Chapters; the Ten Most Vital Verses; the One Most Vital Book, in the Book of Books." The circular contains the following guide for listing the several points:

1. *Inspirational Value.* (1) Does it inspire you to be a better person? (2) Does it inspire you to better service? (3) Does it deepen your love for God and man? (4) Does it yield you comfort?

2. *Instructional Value.* (1) Does it make God more real to you? (2) Does it insist upon moral integrity? (3) Does it have literary and historic value? (4) Does it give you practical instruction in religious conduct?

3. *Institutional Value.* (1) Does it throw light upon the kingdom of God? (2) Does it throw light upon church-membership and worship? (3) Does it relate to missionary activity? (4) Does it bear upon good citizenship?

Religion for Men

By H. H. HELMAN, New Carlisle, Ohio

Men give themselves to the Christian movement chiefly from a personal interest. To enlist and keep them active challenges the thought and leadership of the most capable. Various men-and-religion movements have been tried from time to time, few of which have survived the relapse that always follows the initial drive. During the Interchurch World Movement, a so-called No-man's Land was invaded, with the purpose of enlisting the neglected, forgotten man. The success of this scheme met is known to most church leaders. We have alternately gone after the rich man, the poor man, the working man, the white collar man, the immigrant, and the man of the slums. With all our "special" efforts we still have on our hands the problems of enlisting men in the Christian enterprise. Programs, plans, institutions and organizations have not yielded satisfactory results.

The disappointing success of these various men's movements has not been due to a lack of sincerity or to unchallenging programs. Take for example, the Men and Religion Forward Movement, which had its inception in a vision of what men in the church should do. The aims of this movement were fivefold: (1) Bible study; in which the purpose was to find God's will for men. (2) Evangelism; in which each man in the movement was to seek, invite and bring to Christ and the church the man next to him. (3) Special Boy's Work; where men were to become big brothers to unfortunate or distressed boys, giving them friendly leadership and guidance. (4) Men's Social Service; in an attempt to establish righteousness in every human relation. Methods were: uncovering existing evils; exposing dangerous pitfalls; promoting alleviating legislation; helping the wronged to obtain justice; and so on. (5) Missionary Work; man's Christian duties and relationships were conceived to be world-wide. The movement stressed Aim Four a bit more than the others. If ever a comprehensive program for men was set up, here we find it. While it has done incalculable good—and still functions in some quarters—yet we must confess that we wish it had become more of a universal movement among Christian men. With the aid of the radio, some leaders still attempt to carry on the program used by this organization. They do good, but reach only a certain type of men. They do not have a general appeal.

The Brotherhood Movement was and continues to be another major organization specializing in men and religion. As far back as 1883 a brotherhood was organized in an Episcopal church in Chicago, by James Houghteling, a banker. The Brotherhood of St. An-

drew, so outstanding in this denomination, is an outgrowth of this initial effort. For nearly fifty years this men's organization, with its two rules of prayer and service, has demonstrated its influence and usefulness. Later came the Brotherhood of Andrew and Philip, a Reformed Church organization, with the aim indicated in the experience of these New Testament worthies. The Methodist Brotherhood, the Men's League of the United Presbyterian Church, the Congregational Brotherhood, the League of Universal Laymen, the Brotherhood of the Disciples of Christ, the Baptist Brotherhood, the Lutheran Brotherhood, the Brotherhood of the United Brethren, and several others, beginning in the first decade of this century and continuing to the present, have had their influence upon the church and religious life of the men of the various communions.

The mission of the brotherhood organizations of the different denominations varies considerably, each, however, purposing to enlist men in the work of the church. Most of them have held closely to the effort to get men to influence other men to attend and support the church and to develop the spiritual life of the church's male constituency. The social work has also been outstanding—seeking to promote any social service that is for the betterment of men. Creeds and doctrines have not been emphasized, but rather practical Christian work. It has been estimated that at the peak of interest in the brotherhood movement over a million men were organized in them. With all the fine results by these religious movements among men, we must confess that the men in our churches remain unequal in number to the women.

There are some who think that special movements and organizations will never adequately challenge and enlist men; that they must be challenged by religion itself, much as were the first men followers of Jesus. Early Christianity was distinctly a men's movement. Not because the beginning church was a men's organization, but rather because the gospel was a men's religion. In this respect it has not changed. It is still religion to challenge men. Where it doesn't do this, it is because its idealism, virility and vigor have not been clearly presented. In too many places religion has been thrown into a defensive attitude. Apologies are made for their church attendance and low finances. Too many men have come to support the church out of a patronizing spirit. They feel sorry for the struggling congregations and "do their bit." Under such conditions Christianity will never reach and challenge and appeal to men.

We would not make the situation worse than it is. The church has thousands and thousands of men who are intensely interested in it. They put it first in their interests and life. They make up the officary of local churches and the membership of thriving adult Sunday school classes. We should be aware, also, that the disinterested men have not turned against the church, they have merely turned away from it. They are challenged by other interests; science, for example; and more recently, economic adjustment. They are not antagonistic to Christianity. In fact, most of them are naturally religious. The challenge to the church is to find how she can challenge them.

It seems that the key to the situation must lie somewhere in the field of the church's interest in men, and in what most interests men. And can we not find hope in the fact that the churches are becoming more and more interested in what most interests men! When has the Christian religion ever spoken so courageously and definitely against the moral, social and economic conditions that destroy the manhood, the idealism and the courage of men, as within the last decade? The result has been to make men feel that the church now has some of the courage and brotherliness of its Christ, and that they can lay their intimate problems before the church with the assurance that, within her limitations, she may be able to do something about them. If the Christian church finds it difficult to get men and their most galling problems off her conscience, she will find men nearing her for courage, help and guidance. On the other hand, if men feel—because of no evidences to them of anything to the contrary—that there isn't anything in the church for them, why, of course they will not be drawn to the church. If the socialistic emissaries of an inferior type—the non-Christian groups—secure a heartier response among men than the Christian church, it is only because they seemed to them to be more interested in the problems that most harass them. It remains, therefore, for the church plainly to show interest in men and their problems—to solve the disquieting problem of why men do not respond more whole-heartedly to the Christian religion. Whatever success has been enjoyed by the various men's organizations has undoubtedly been due to their interest in men, and not to plans, programs, or leadership. This makes the solution a simple one: Intensify the interest of the church and Sunday school in men. When that interest reaches the heated point it will not be difficult to find and develop plans and programs to practicalize the interest. The basis for that needed interest can be found in the fact that the problems of life among men have been intensified by the conditions in our world today. The burdens upon manhood were never greater. What a time it is for the church to herald abroad a vital, personal concern for men and their problems!

Recommended Literature for Adult Workers

"Learning for Life Program—a Systematic Guided Study Plan for Adults in the Church." Educational Bulletin No. 410, 15 cents, plus 1 cent tax. (Just off the press.) Outlines the new plan of Adult Christian Education (cooperatively developed by the Protestant churches of North America), describes courses and recommends textbooks for the following groups of subjects:

A. *Bible*; B. *Christian Faith and Experience*; C. *Christian Family Life*; D. *The Church*; E. *Social Relations*; F. *Leadership Education*.

The plan is suitable for large and small churches alike, for one class or a whole department, for classes held on week-days or Sunday night as well as on Sunday morning.

"Electives for Older Young People and Adults," 10 cents. Gives reasons for using electives, educational principles involved, steps in setting up an elective program. Includes Young People's Interest Finder, Adult Interest Check-List, sample study programs, and bibliography.

"Young Adults in Christian Fellowship," Chalmers, 15 cents (tax, 1 cent). A Baptist manual giving guidance in worship, study, service, enlistment, recreation, organization, and adjustment of those too old to be longer classified as young people, too young to belong in a group made up of older adults.

"Coaching Men for Church Tasks," 25 cents (tax, 1 cent). A manual on the Baptist Men's Program, giving help in the seven-task plan—Adult Christian Education, Missions, a Christian Use of Possessions, Recruiting Men for Christ, Enlisting the Church-Member, Christian Fellowship, Boys and Youth.

"The Effective Adult Class," Munro, 30 cents (tax, 1 cent). A short but thoroughly up-to-date text, approved for First Series Standard Training credit, and very helpful for teachers and leaders of adults.

"Bibliography on Education in Family Life, Marriage, Parenthood and Young People's Relationships," 10 cents. A carefully prepared list of several hundred pamphlets and books, with description of each. Classifications: Family Life and Parenthood, Books for Young People, Aids for Leaders, Helps for Pastoral Counselling, Background Books for Leaders.

"A Proposed Standard for Adult Religious Education in the Church," 20 cents (tax, 1 cent). Valuable as a guide to study of program, leadership, organization, and administration, housing and equipment, as a basis for improvement.

These materials may be ordered from The American Baptist Publication Society.

Overcoming Tardiness

By Mrs. W. C. Kohler, Kenton, Ohio

One-third of the school tardy! Thirty-three and one-third per cent. of the men, women and children arriving late! A burst of incoming delinquents the minute the "Amen" of the opening prayer is pronounced, or during the singing, or the reading of the lesson! It is enough to make the officials weep—or scold—or look daggers at the tardy folks; though of course they know that none of these things will help.

In one school they have a rule that pupils are not counted tardy unless they are too late to be recorded by the class secretary; but calling black white never remedies matters; the tardy simply take more liberties with the short Sunday school session and the situation is made worse.

A suggested way to bait the slow people is to have a musical program for, say, fifteen minutes before the opening of the school. The orchestra does its best, and people who love music, anyhow, will be there. Moreover it gives a chance to open the school without confusion, and also to have a little longer time for the lesson, since the orchestra plays on the extra time. Then, too, the families with young people in the orchestra make an effort to be there, to hear the music by their children. A large orchestra affects from twenty to forty families of relatives and friends, so that is a good beginning. In the primary department, where of course the children are not responsible for tardiness, little cards or gifts may be handed out every quarter for being on time; and that brings more families to time, as the children will coax to get started early; and, where parents must bring them, everybody is on the dot. It is just as easy to be punctual as tardy, once the habit is formed; so any good plan to make people reform in this respect will help the school. Girls are usually more prompt than boys, but there are always some young ladies eager for public notice who come in late rather than early "for effect." Of course some will remain tardy to the end of the chapter, but if a generation of punctual young folks can be reared to take the places of the sinners against "on time," perhaps the disease will die out. At any rate it should be fought tooth and nail by every superintendent and teacher; and should be kept from spreading until the whole school gets the idea that it makes no difference whether they are on time or not.

CHRISTIAN education can lead in the study of Christian patriotism. The tendencies of modern life are toward a narrow nationalism. We need to find out what it means to be a Christian patriot, loyal to Christian ideals, and loyal to our country.—*The International Journal*.

Our Church School Teachers

What a splendid company of consecrated people they are! Too commonly we take them for granted. All too regularly we accept their services without an appreciative word. Are you the parent of a Sunday school pupil? Do you really feel that your boy or girl is receiving benefit from the self-denying ministry of a faithful teacher? Then why not say so to that one who is striving so zealously to help to bring that boy or girl of yours into true Christian maturity. Even to leaders of adult classes a sincere word of appreciation now and then will serve as encouragement and as a stimulus to still better service. These devoted people are not working for recognition or remuneration or for any material return. Their reward consists in part in the consciousness that they have been able to accomplish, though it may be only in part, the thing they have been striving to do. Your acknowledgment of gratitude might be just the thing needed to aid a hard-worked and sometimes discouraged teacher to press on toward the mark and to forget the seeming failures that are behind. Make glad their hearts by a gesture or a word or an act. All honor and praise for that noble army of persons all over the world whose talents are being used in the high and holy tasks of Christian education.—*From "The Church Digest," the calendar of the First Baptist Church, Malden, Mass.*

This a Great Time for the Preacher

In all this clamor of voices and confusion of tongues let the preacher of Christ's gospel be heard. He may not be wise in economic or political technique and should not assume a wisdom that he does not possess. While refusing to speak as a specialist in spheres where he has not learned, let him not forget that he has a specialty of his own. Others may know more than he about business and industry and statesmanship and finance, but he knows or should know more about the gospel of Jesus. The Greeks had a word for it. They called it foolishness. But at long last it will be found that in that gospel whose preaching may now be accounted foolishness by hard-headed practical men—captains of industry and finance and militarists and worldly wise politicians—there reside the wisdom and power adequate for the world's ultimate need.—*The Crozer Quarterly*.

Lesson Topics for March

- March 1. VISION AND SERVICE. Luke 9.
- March 8. JESUS TEACHES NEIGHBORLINESS. Luke 10.
- March 15. JESUS TEACHES HIS DISCIPLES TO PRAY.
Luke 11.
- March 22. JESUS TEACHES TRUE VALUES. Luke 12.
- March 29. JESUS EXPLAINS THE KINGDOM. Luke 13.

INTERNATIONAL SUNDAY SCHOOL LESSONS IMPROVED UNIFORM SERIES

(First Half of a Six-Months' Course.—Studies in Luke)

FIRST QUARTER, 1936: JESUS MEETING HUMAN NEEDS

AIM. From a study of Luke's Gospel to learn the love, sympathy, and helpfulness of Jesus in meeting human needs; to set forth the ways in which he meets these same needs today; and to inspire his followers to service for others in the name and spirit of Jesus.

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1934, by the International Council of Religious Education and are used by permission.

LESSON V. FEBRUARY 2. OUR CALL TO SERVE WITH CHRIST

Luke 5. (Verses printed, Luke 5: 1-11, 27, 28)

GENERAL THEME: JESUS ENLISTS HELPERS

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Isaiah 62: 6-12

KEY VERSE: They left all, and followed him.—Luke 5: 11

1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto their part-

ners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

A Bible Message for Every Day

Monday. Jesus Enlists Helpers. Luke 5: 1-11. They must be "nevertheless" persons (ver. 5); always ready to try once more, even when they think there's no use—at his word.

Tuesday. Jesus Calls Levi. Luke 5: 27-32. Here was a business man; but Jesus' job was a business (2: 49)—always is—so he can never have too many good business men in his discipleship.

Wednesday. The Need of Helpers. Matt. 9: 35-38. Even now he sees "the multitudes"—therefore his prayer and call for helpers, coworkers, are unceasing. To have the Christ spirit is to have his discernment of need, and his consciousness that one person cannot relieve it all alone!

Thursday. The Twelve Commissioned. Matt. 10: 1-15. That word "commission" means, literally, "to send with"

others; or with authority. In this double sense Christ sends us forth; not alone, with others, with himself; and with the power that only he can give.

Friday. The Seventy Sent Forth. Luke 10: 1-12. "Whither he himself would come." We never complete Christ's tasks; he does it. The thought should encourage us to begin many things for him. Isn't it fine that we have such a "follow-up" Colleague!

Saturday. Helpers in Service. Mark 6: 30-44. However demanding it may be upon his strength and health, when the need is pressing the worker with Christ cannot think of self. The Master always thought of himself last.

Sunday. God's Care. Isa. 62: 6-12. May we try to take over something of the prophet's invincible faith that God would surely bless, somehow, sometimes. He even dares to say that God has sworn to do this, and with a tremendous oath.

At the Threshold of the Lesson

"Let none fancy that he can succeed by himself; even Christ chose assistants."—Erdman.

"Christ, the one Shepherd, is not going to the one mountain to save the one lamb, but is sending us as a thousand shepherds into a thousand mountains to save a thousand lambs."—C. R. Scoville.

"Fishers of men." (1) Humble workers, but a lofty work; (2) it requires tact, perseverance, patient endurance of frequent failure; (3) he who calls us to it promises that we shall not labor in vain."—John A. Broadus.

"'Fishers of men'—that is what we all ought to be. We are saved that we may become saviours. . . . How may we become 'fishers of men'? Not by our own cleverness or skill. 'I will make you to become fishers of men,' says our Lord."—Devotional Commentary.

The Lesson Before Us

I. FISHERMEN DISCIPLES, FISHERS OF MEN. Luke 5: 1-11

Luke 5: 1-11 is peculiar to this Gospel, but the first four verses are practically paralleled in Matthew 4: 18-22 and Mark 1: 16-20, while the miraculous draught of fishes suggests John 21: 1-10.

The Lake. The Sea of Galilee is known also as Lake Gennesaret, from the plain of that name to its northwest (in 1 Maccabees 11: 67 it is called "the water of Gennesar"), and as the Sea of Tiberias, from the city on its western shore. In the Old Testament it is called the Sea of Chinneroth (Joshua 12: 3). It is about six miles wide and twelve long, pearshaped. Its waters are noted for abundant fish. So much of the ministry of Jesus was carried on around this little body of water that it has been called a Fifth Gospel.

The four fishermen (Andrew should be included, according to Matthew and Mark) were not entire strangers to Jesus.

They had been with John the Baptist when he proclaimed Jesus "in Bethabara beyond Jordan" (John 1:35). "These men followed Christ because they had already discovered that he was worth following." (J. D. Jones).

They will have been listening to Jesus' preaching as they worked. People do that in the Orient. It is interesting to see how ingeniously Jesus acts here. The boat will make a fine pulpit, from which all can hear, and not the few—to crowd and interrupt. Then he uses their bad fishing luck to teach them a lesson that will be needed in all their after-work for him; an acted parable. In his service men must never be discouraged; nor will there ever be reason for it. If we do as he says, follow his directions, we shall win out, abundantly; even in the exacting work of soul-winning (fishing for men).

The word "ship" (ver. 2, 7) used here is indeed the Greek word for ship, but the vessel will have been a small one, a boat. We now restrict "ship" to larger vessels; the old English usage is seen in our "skiff."

There is much psychology and also much human nature experience in Simon Peter's conduct here (ver. 8). The man who can bring about such a wonder, it seems to him, must be both supernaturally endowed and very holy. Peter shrinks away from him with the dread, not of fear, but of wonder—and of his unworthiness to be in such a presence. Peter is beginning to see that here is more than an ordinary rabbi; though it will be many a day before he recognizes this whole, wondrous Personality. In Matthew 14:28, notice, it is, not "Depart," but "Bid me come to thee."

"Shalt catch men" (ver. 10) should be given its full literal meaning, "shalt be catching men alive." This dignifies the figure. There is the contrast between the fish that lay there in dead heaps on the lake shore and men who should be captured not for death (James 1:15), but for life. Or in Saint Clement's hymn:

O fisher of mortals who are being saved,
Enticing pure fish for sweet life from the
hostile wave!

The sense is, "By teaching thou shalt win their souls for everlasting life." The figures as used by Jesus should be kept free from the cunning and artifice that we associate with angling. It was net-fishing.

From this passage and the parable of Matthew 13:47, 48 the fish became the favorite symbol of early Christianity. It is a common inscription on the catacombs at Rome. The five letters that in Greek spell the word fish constituted the anagram of the Christian faith, because they were seen to be the initials of the confession, "Jesus Christ, Son of God, Saviour" (*Jesous CHristos THEou Uios Soter*). Believers would sometimes indicate their ownership of vessels or

other objects by inscribing them with this anagram, or the drawing of a fish.

II. THE CALL OF LEVI

Luke's account of the call of Levi is paralleled in Matthew 9:9ff. and Mark 2:14ff. It may be supposed that Levi adopted the name Matthew after his call, though Edersheim says that it was not uncommon in Galilee for a man to have two names, one strictly Jewish, the other Galilean. Matthew (Mattathias, Mat-thæus) will have been a popular boy's name since the days of the Maccabean uprising. The Hebrew word means, "given of God"—like Theodore. Mark adds his father's name, Alphæus.

As a tax- and revenue-collector for Herod Antipas and the hated Roman Government he will have been, like Zachæus, an odious individual in the eyes of all loyal Jews. Humanly speaking, Jesus would not do his cause any good by calling into it such a man—even if he was upright, and had been honest in his transactions. "Nothing could further emphasize the sympathy of Jesus than his calling a publican to be his close companion and friend. These tax-gatherers were everywhere despised for their dishonesty, extortion, and greed; but Jesus chose one of them and transformed him into an apostle, an evangelist, and a saint. There must have been something admirable in the character of the man; at least there was something inspiring in his example, for as soon as he heard the call of the Master, 'He forsook all, and rose up and followed him'" (Erdman).

III. JESUS' COLLABORERS

There were many reasons why Jesus needed the apostleship, the little group of immediate, intimate followers:

1. He needed their fellowship. He was necessarily a man apart, a lonely man, in many senses; and it was natural that he should desire human friendship, sympathy and support.

2. That "they should be with him" (Mark 3:14), day in and day out, to be instructed by him in his truth and trained for his service, so that after his earthly ministry was over the gospel might go on saving men.

3. He will also have desired his earthly ministry to be larger, more far-reaching than he himself, a single individual, could make it.

All these reasons apply to us today. It is a solemn, appealing thought and truth, that Christ not only needs us, but cannot get along without us. If he hadn't chosen those first "helpers" his gospel and Kingdom wouldn't be in this world today; and without twentieth-century helpers he would now be an ineffectual, non-functioning Saviour.

It is deeply significant that Christ started his Kingdom not with a seminary of theologians, or a school of philosophers, or a council of noblemen, or staff of generals, but with a handful of small-lake, fresh-water fishermen. If he could use them, he can certainly use good many of us who think that we are of no great account.

Practical Questions for Class Discussion

- ¶ What suggestions does this lesson offer for evangelistic, soul-winning effort on the part of an adult class?
- ¶ Does our Lord's figure of net and fishes favor mass evangelism?
- ¶ Why must we suppose that these fishermen knew something of Christ and his teaching before their call? Is it fair to ask men to be followers of Christ until they have some idea of what it means?
- ¶ Apply Jesus' calling and training of a selected company of apostles to "leadership training" in our church and church school work. What do you know of such training in our denomination?
- ¶ Notice how largely "Try again" entered into Jesus' teaching and practice (ver. 5, 6). Thus "a gospel of the second chance." "If at first you don't succeed"—as a Christian—"try, try again!"
- ¶ Point out some of the ways in which a man of business experience (like Levi-Matthew) can be of great help in the work of the church. Scholars have thought to see traces of this business experience in the Gospel of Matthew. Try to find them.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

Matthew 9:9 is in correspondence with Luke 5:27. In reading the verse in the First Gospel, in the American Revised version, I always have a desire to place a period after the word "saw." "And as Jesus passed by from thence, he saw." Stop! Period! Jesus always "saw." The Master used his eyes. The act was the expression of a habit. There are many people with eyes wide open who are as blind as a bat. There are

others, deprived of the sunlight of sight who see more with their ears, hands and minds than many a one possessed with a pair of healthy eyes and with all the other sense organs normal. To look is not to see. I revert to the comment made in the lesson for January 19. Jesus noticed everything that helped "to unlock the mystery of the human heart."

The physical setting here was dramatic. A Jew at the tax-window collecting Roman taxes! How the Jew hated those Roman taxes! Is it possible that this preacher of righteousness will

design to give favorable notice to this unpopular man, engaged in an unpopular business? Well, the record says he did.

What do *you* see, as you move around, day by day, in and out among your fellow men?

Employer of labor, I address you. Do you see so and so many "hands," or do you see fellow creature workmen?

Politician: Do you see votes or do you see people?

Teacher: Do you experience routine, or do you thrill at opportunity?

Young man: Does feminine beauty inspire respect, or incite passion?

All of us: Does life mean service and devotion, or does it mean selfishness and abandon?

What are the answers? The kind of a man you are will be revealed by the answer, honestly made, by yourself. How are our eyes today? A little self-examination will be illuminating, and with proper handling may be made very helpful.

Jesus enlisted helpers. Smelly fishermen and despicable tax-collector. How harsh, cruel, unjust and ignorant we are in our judgment of human beings. If psychology ever becomes an exact science, this old world will experience a revolutionary adjustment in human relations. "The last will be first and the first will be last." If the demagoguery of office-holders ever yields to the scrutiny of voters—who know how to unlock the mysteries of the human heart—numerous resignations will be in order. One reason for our belief in immortality lies in the common yearning for a place where justice will be done on the basis of revealed motives.

Jesus enlisted helpers. Why he chose Judas, I do not know. As to whether or not he anticipated the treachery of Judas, I have no knowledge. Judas ostracized himself at the crucial moment. A man is known by the company he sloughs off.

Before My Class of Women

Olive Woodward Ogg, Monroe, Iowa

We have recorded in Luke 5 the call to fulltime service of five of the Twelve, the four fishermen and Levi the publican. Two outstanding miracles of healing are also narrated, which we may wish to note briefly, but our study is to be centered upon the call of these men whose life-ministry was thus destined to become of vital import to mankind for all time.

THE CALL OF THE FOUR

That the incident chosen for our lesson was not the beginning of discipleship for the Galilean fishermen is clear from John 1:35. It appears to be rather the final call to complete separation from their old life, to be consummated a little later when they are included in the choice of the Twelve recorded in Luke 6. The time of the events in Luke 5:1-11 is difficult to determine. Many excellent

authorities place it in the early autumn of the first period of the Galilean ministry. Two things are beyond question: first, that Christ's popularity with the common people had become such that multitudes pressed upon him; secondly, that the opposition of his enemies had become definite and menacing.

The scene is a familiar one, the lake shore near Capernaum. Doubtless many other fishing-boats than the two mentioned lay along the shore that morning. It had been a night of fruitless toil, probably a night of storm, since they had taken nothing at all and were now busy washing the sand and pebbles from their nets, and mending them. Although Peter and John are spoken of in Acts 4:13 as unlearned and ignorant men, we are not therefore to conclude that they had little or nothing to forsake, at Jesus' bidding. Among the various industries pursued in the neighborhood fishing is said to have been one of the most lucrative. That fish was a staple article of diet in Palestine at that time is evidenced by many references in rabbinic writings. Note the fact of the partnership of the four—with Zebedee—and the mention of hired servants in Mark 1:20. In their own community these four may have been men of considerable means and standing.

So busy were they at their task that they seem not to have noticed the gathering multitude, or the presence of Jesus, until he stepped into Simon's boat and requisitioned it for a pulpit. But the sermon was not to be the most memorable event of that day. Christ's words to Simon (ver. 4) have been the text of many a sermon. Note how rich in symbolism is the incident of the miraculous draught of fishes.

1. The boat. It was Simon's, his chief stock-in-trade. Jesus assumes command as only he has the sovereign right to do with any of our possessions.

2. The command. "Launch out into the deep and let down the net." It was not the time of day for fishing, and experience had just proved it futile. Yet Peter says, "Nevertheless, at thy word—"

3. The miraculous certainty of success when Christ is in command, and when he points to the spot where the net is to be cast (cp. John 21:6).

4. The nets about to break, yet not breaking when James and John lend their assistance.

5. The boats so loaded as to settle to the water-line.

6. Peter's strange sense of humiliation (ver. 8). Such a draught of fish in Lake Galilee was not the miracle, but that Jesus should have seen down through the waters to the exact spot where they lay. Obviously, by the same insight he could plumb the depths of Peter's sinful heart. Yet here he was saying, "Follow me."

7. Jesus' comforting and stimulating, "Fear not!" so often spoken. From

henceforth Peter's is to be that most thrilling of all adventures, "taking men alive."

8. And so they left all and followed him—up the heights to the transfiguration, down the steeps of the valley of humiliation to the cross, then into the glory to be forever with their Lord.

THE CALL OF LEVI

How happy we should be that our Lord included Levi, Matthew the publican, among his twelve chosen ones. Rabbinism had no word of welcome or succor for the sinner, and the words publican and sinner seem to have been practically synonymous terms to the Jew of that day. The very word Pharisee denoted exclusion. The Pharisees had a proverb, "The unlearned cannot be pious." Yet Matthew did not hesitate to make for his new Lord a great feast, including as his guests his friends and associates.

It was a common practice for the famous teachers of the past to gather about them a group of disciples. But let us note that for these men the call to discipleship was unique, and destined to be costly.

1. The enmity against Christ was already becoming acute and dangerous.

2. To accept his call meant complete abandonment of all their private pursuits and interests.

3. It was a call to a life, not to a system of study and reasoning. How does it compare with his call today?

The Lesson Lived

Susanna G. Fisher

THE SICK MAN'S PLEA

Men brought in a bed a man which was taken with a palsy (Luke 5:18).

The bearers are unsteady. Racked and worn

With long disease, and clumsily upborne,
What is my anguish with their stumbling feet

And all the push and clamor of the street?

But anyway, however rough it be,
O good Physician, if I get to thee!

The crowd is great about thee. How they press,

Each in his own absorbing wretchedness,
Unheeding me, the sick man borne of four,

Halting despondent at the crowded door.
But anyway, however thronged it be,
O good Physician, if I get to thee!

Upon the roof a glaring light is spread,
Blistering underneath and overhead.
They tear the tiles; the smarting dust is thick—

O men, ye four, be mercifully quick!
But anyway, however hard it be,
O good Physician, if I get to thee!

—Amos R. Wells.

LESSON VI. FEBRUARY 9. THE TEST OF OUR RELIGION

Luke 6. (Verses printed, Luke 6: 39-49)

GENERAL THEME: JESUS INSISTS ON RIGHTEOUSNESS

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Proverbs 3: 13-18

KEY VERSE: Why call ye me, Lord, Lord, and do not the things which I say?—Luke 6: 46

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doeth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

more stress than does Matthew on what Jesus says about love and mercy, and upon the desirability of showing love to one's enemies.

The fact that A. V. makes the place where this instruction was given—according to Luke—a plain rather than a mountain (ver. 17) need cause no difficulty; for in the original it is "level place" (so R. V.). We may understand that Jesus and the Twelve had been higher up the mountain by themselves on a level place farther down he addressed the larger company.

The Sermon on the Mount is sometimes alluded to as the heart, or core, of the gospel. This is a mistaken assumption. It is indeed a most vital part of Jesus' teaching, but scarcely its "heart." The great good news that he brought to the world was that he, the anointed Christ and Son of God, could effect reconciliation between sinful men and holy God, and so set them free of all sorts of bondage (Luke 4: 18, 19). Such reconciliation and such freedom would be the life of the kingdom of God. But only those who follow certain standards of righteousness can live the life of the Kingdom, partake of that reconciliation, and enjoy that freedom. Thus the moral (ethical) is an integral and a vital part of the gospel. Both Judaism and Christianity are inherently moral. No matter how it may be with other religions, neither could exist without their righteousness.

A Bible Message for Every Day

Monday. The Nature of Righteousness. Luke 6: 39-45. It is not true that Christ presents standards of conduct that are idealistic and impossible. They are indeed high, but logical, reasonable, commonsensible; and not beyond the attainment of one who accepts his help to attain them.

Tuesday. The Foundation of Righteousness. Luke 6: 46-49. "My sayings" (ver. 47). How important then Bible study; and Bible schools where Jesus' words are taught. And how understandable that unrighteousness prevails where there is a lack of such instruction.

Wednesday. The Quality of Righteousness. Luke 6: 27-37. It goes beyond what is reasonable, beyond fairness, and justice, and what the man of the world would expect—does this love-motivated righteousness of Jesus.

Thursday. Righteousness and Worship. Matt. 5: 21-26. The hands that presented the offering needed to be clean. Sin soils. Let us pray for forgiveness before we lift up heart and voice in adoration. Only the pure in heart shall see God—in worship.

Friday. Self-Righteousness Condemned. Gal. 6: 1-10. Jesus was constantly teaching introspection. You cannot get an honest view of other lives and of the world unless you look at them through yourself.

Saturday. Unrighteousness Disclosed and Punished. Matt. 7: 15-23. Sometimes we must wait until the fruit appears, before we judge and punish—for

God. The universe needs all its room for the good; the evil crowds it—if not sent to the discard.

Sunday. The Worth of Wisdom. Prov. 3: 13-18. The divine wisdom is meant: God's truth, Christ's teaching. This always brings happiness, contentment, peace—if only we don't mix it, or confuse it, with human wisdom, ours, or the wisdom that is only knowledge.

At the Threshold of the Lesson

Christ's standards of righteousness must be learned (1) from his conduct, and (2) from his definite teachings, as recorded in the Gospels. He was constantly speaking words that describe the kind of goodness, or righteousness, that must distinguish his followers, but the most comprehensive body of such teaching is what we call the Sermon on the Mount. The Gospel of Matthew, which is in particular a record of Jesus' sayings, gives the Sermon with much fulness (chapters 5-7).

Luke's record of it is a condensation (6: 20 to 7: 1). Yet elsewhere in his Gospel Luke brings in passages that he has evidently borrowed from Matthew. Or it is possible that Matthew has incorporated in his chapters 5-7 words of Jesus' that were spoken elsewhere? Again, it is more than likely that our Lord repeated, over and over again, some of his sayings.

It would be natural for Luke, in making selections from extant utterances of Jesus, to pick out those that especially appealed to him. For example, he lays

The Lesson Before Us

I. SINCERITY; FOUR COMPARISONS
Ver. 39-45

We can be true to God only by being true to ourselves and others. To try to deceive ourselves and to deceive our fellow men is being false to God. This is why Jesus so hated hypocrisy and so upbraided hypocrites.

The little parable in verse 39 (Jesus may be quoting a common proverb; he uses it again, of the Pharisees, in Matthew 15: 14) would apply to the insincerity of attempting to teach what one does not believe or does not know; to the exploitation of theoretical knowledge or to the blinding faults of one's own self, making one unfit to preach righteousness to others.

Verse 40 belongs with 41, 42. The insincerity of judging when yours is the same fault. "I your Master do not judge, with the unjust, biased judgment of one himself guilty, and one who, even though well-nigh perfect, hesitates to perform the act in question."

Then there follows the parable of the Mote and the Beam, found also in Mat-

verse 7:3-5. The hypocrite sees—at the slightest glance—the chip in his brother's eye, but does not perceive—the word means, "to carefully observe"—the beam in his own eye. And this kind of judging condemns self (Rom. 2:1). Chip and beam were proverbial for great and little faults; and have remained so. The application would be teaching and reclamation as well as criticism. You cannot see to correct when blinded by your own fault or sin. ("Mote" does not carry out the contrast with "beam." The word literally means "stalk," or "straw"; but is often used in classic Greek for a chip. Correy has "splinter.")

The parable of the Good and the Corrupt Tree is closely related to the preceding: We are to watch for the faults of others, are to criticize, to condemn, to attempt to correct—the Christian is his brother's keeper—but are to do it constructively, helpfully; and such helpfulness can come only from one whose life is right; it never comes from one whose life is wrong: "Of thorns men do not gather figs." Only out of hearts full of love may one expect the righteous judgment and the sympathetic helpfulness that guilty souls demand. We are reminded of that other saying of Jesus', "How can ye, being evil, speak good things?" (Matt. 12:34); or of Isaiah's, "The vile person will speak villainy" (Isa. 32:6). Mrs. Montgomery has "sound tree," "rotten fruit," "rotten tree," "sound fruit," in verse 43.

II. FALSE AND TRUE FOUNDATIONS Ver. 46-49

Jesus has just said that a tree is known by its fruits. He now gives that truth another application. He says, in effect: I have been stating some of the rules of conduct of my Kingdom. Just the bare keeping of these rules will not pass' one for my discipleship; there must be a more vital relationship to me than that would effect; but not to keep them indicates an attitude of mind and heart so different from mine that it is nonsense for that person to claim discipleship, to call me Lord."

This parable of the Wise and Foolish Builders constitutes a fitting, trenchant, and momentous conclusion to the mountain sermon, or indeed to the whole body of Jesus' teaching. "My sayings"—his hearers did not realize what universal, weeping and everlasting force and authority they were to have. Men would write them above the Decalogue, and they would be a touchstone by which civilizations would rise and fall.

Notice, again, that Jesus does not say that a life—living—based on obedience to his moral teaching is safe-grounded, enduring; but, the religious profession, the spiritual religion, the faith, that is. A man's spiritual experiences may for the moment be to him very real, very moving, and joyous, but sinful conduct can and will upset them as badly as the flood did that house in the parable.

"The Kingdom demands in its hearers not earnestness alone, but earnestness which will translate truth heard and truth pondered into truth lived. . . The responsibility of hearing is that the hearer shall obey" (George A. Buttrick).

Practical Questions for Class Discussion

- ¶ Bad character always weakens the force of the truth and the good words that are spoken; but they may still be very effective, for helpfulness and salvation. Jesus does not deny this; he refers rather to the risk of blind leadership, to the unfairness of overlooking one's own faults because so intent to see the faults of others, and to the hypocrisy of calling him Master in words only. The thing he is emphasizing is the absolute necessity in his discipleship of thoroughgoing moral integrity.
- ¶ Undoubtedly, a very large number of persons have called Jesus, Lord, Lord! and claimed to be his disciples at the same time that they dis-

regarded pretty much the entire Sermon on the Mount, and his other injunctions—to say nothing of the Ten Commandments. How do you account for it? You probably know some such persons. Self-deception? Ignorance of the gospel? Misconception of the gospel's impact?

- ¶ You have doubtless witnessed Christian lives go to rack and ruin—perhaps people in your own church. Was the trouble—in some cases—that indicated here by Jesus, that they lacked the moral foundation?
- ¶ We have stressed the fact that the Sermon on the Mount is not the "whole gospel." It has, however, been called "the acid test" of that gospel. How did our Lord apply this test to the rich young ruler?
- ¶ We might make the proverb *noblesse oblige*, "Nobility obligates," read, "the gospel obligates." That is, we Christians profess to have higher ideals than others, and a superior grace. Then—bluntly—we should "put up or shut up." If the fruit is not in evidence, we are not the tree!

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

Commenting on the church school superintendent, an author writes:

"His Mondays should be as clean as his Sundays, and his personal life never belie his platform lesson. His home life and business life should be above reproach. As he walks the highways and byways of his neighborhood, his conduct should be such that no one can point the finger and truthfully say, 'There goes Doctor Jekyll-and-Mr. Hyde.'"¹

That quotation is certainly in line with the dictum that heads the lesson for today, "Jesus Insists on Righteousness." The Christian religion insists on righteousness. The spirit of the Baptist church is one of righteousness. Anything else than rightness is wrongness. The obvious application is to your daily life and mine. In the colloquialism of the day, "How are you doin'?"

Quite apparently, religion (if we mean by religion, reverence for a God of righteousness) and ethics (if we mean by ethics, a regnant appreciation of the rights of others) ought to be behavior twins. I do not choose to argue whether or not a man can be religious (Christian) in theory and at the same time be a rascal in practice, but I do choose to insist, with those who wrote this lesson title, that Jesus insists on righteousness.

Daily conduct, then, becomes "The Test of Our Religion" (Young People's Topic).

"Hypocrite" is a heavy and an obnoxious term. It is epithetically the

extreme of characterization. Personally, I think hypocrites are few in number. Sooner or later they are found out, and it is generally sooner. The hypocrite struts, poses, acts, feigns. He would conceal his defalcations as he cheats and pretends. He tries to cover the stains on his loyalty with a varnish of avowed devotion. But he does not often "get away with it." For you cannot fool all the people much of the time.

More common than hypocritical action is the indifferent, or "I-don't-care," action. Repetition in dubious acts sometimes results in the development and acceptance of a personal code of behavior that is at variance with the requirements of our Master. We rationalize such behavior by saying that it is the code of our "set," and therefore cannot be very bad. Soon we have convinced ourselves that habitual acts we know to be contrary to the spirit of our Christian allegiance (we know it when we force ourselves to clear thinking) are not out of tune with Jesus' insistence on righteousness. This is different from, and much more dangerous than hypocrisy.

Probably this has much to do with the difficulty we experience in "Overcoming Our Faults" (Intermediate and Senior Topic). In a jocular moment recently, a friend of mine tried to trip me in reciting rapidly a silly rhyme of four lines, of which I recall only the first. It went like this: "A fly and a flea flew through a flaw in the flue." Regardless of whether or not a flea flies, I suspect the whole process has inherent difficulties that only elaborate experimentation would straighten out.

¹ Raffety, *Church School Leadership*.

I likewise believe that our flaws and faults are so ingrained in our nature that divine help and earnest human struggle must be united in overcoming them. Character is a progressive accomplishment. Make today good and tomorrow will be better. When Jesus insists on righteousness, he means today for a beginning and tomorrow for a continuance. "If you are going to call me Lord," says Jesus, "of course you will follow my example."

Before My Class of Women

Olive Woodward Ogg, Monroe, Iowa

Several excellent Harmonies of the Gospels, including those of Stevens and Burton and A. T. Robertson, place Christ's visit to the "unknown feast" at Jerusalem, and the healing of the man at the Pool of Bethesda, between chapters 5 and 6 of Luke. Robertson locates the disciples' plucking of the grain on the Sabbath (Luke 6:1-5) as occurring somewhere on the way back to Galilee, and the healing of the man with the withered hand (Luke 6:6-11) in a synagogue in Galilee. We may pause only to note that both the wide-spread fame of Christ and the hostility of his enemies are increased by these two incidents. His enemies are now "filled with madness" and plot his destruction.

Somewhere "in these days" occurs the long night vigil of prayer upon the mountain, followed next day by the selection of the Twelve from the now considerable company of his followers. Edersheim reconciles the "up into the mountain" of Matthew 5:1 and the "level place" of Luke 6:17 by supposing that after the appointing of the Twelve upon the mountain, Jesus came down into the midst of the throng for a work of healing; then climbed the mountain-side again to address the Sermon on the Mount to his disciples, although it is not to be supposed that the throng would all disperse. The where and the when are, however, of minor significance; it is the message itself that has challenged Christendom from that day to this.

Man will never outgrow the Sermon on the Mount. It is gratifying to know that wherever the religion of the Lord Jesus Christ has gained a foothold his teachings—in that day considered revolutionary—are recognized as the fundamental ethics of any well-ordered society. And yet that sad protest, "Why call ye me, Lord, Lord, and do not the things which I say?" is just as fitting an indictment of his professed followers now as it was that day in Galilee. It is the charge that will introduce the fatal, "Depart from me," when the Son of man shall come in his glory. It is the cry that should cause the so-called Christian nations to hang their heads in shame today. It is the measuring-rod that will bring despair to many a heart at the great white throne judgment. Let us make it the central theme in our treat-

ment of this lesson; and study and pray that we may press it home in a way that will never be forgotten.

"Saviour and Master,
These sayings of thine,
Help me to make them
Doings of mine."

Note how every point brought out in that portion of the Sermon chosen for our consideration today bears upon this central theme.

JESUS INSISTS ON RIGHTEOUSNESS

1. *Can the blind lead the blind?* To those followers of his who were listening that day was to be assigned the stupendous task of leading a darkened, stumbling, lost world out into the blessed light of the gospel of grace. What need was there for unobstructed vision! The mothers and teachers of our youth today have the same need.

2. *The disciple is not above his teacher.* Let us not run ahead of our Master, or substitute any social program of our own for his. Our goal is to be perfected in his likeness (ver. 40). Service will follow. For "whom he foreknew, he also foreordained to be conformed to the image of his Son." A glorious destiny and a solemn responsibility.

3. *Cast out the beam before the mote.* The Pharisees were not monsters, but men of like passions with men of today. The beam of empty externalism that blinded them was different only in form from that which ruins the efficiency of many a would-be leader and reformer. Let us be humbly sure he has cleared our vision before we accuse others of astigmatism.

4. *Each tree is to be known by its fruit.* While we ourselves are bidden to abstain from judging, we may as well recognize the inevitableness of having our own profession judged by our record. Granting that our salvation is all of grace, through faith, yet James was right. Any profession blighted by bitterness, envy, strife is earthly, sensual, devilish, and is justly so characterized by the community.

5. *The stream brake and could not shake it.* It is grand that there are even in this heaving world some things which cannot be shaken. (Read Heb. 12:25-29.) The world is never a safe place to live in. As these words are being written comes the news that an Ethiopian town has been bombed by Italian planes. What the result of the detonation may be, even by next February, only God knows. Are we planted firmly upon a stone, tried and precious, a sure foundation? Or are we of those who have only cried, "Lord, Lord?" It is a vital and comforting thing to be sure of one's foundation.

"To live by faith and obedience is supreme wisdom. Every life which is not built upon Christ is the perfection of folly" (Maclaren).

The Lesson Lived

Susanna G. Fisher

A FOLLOWER OF JESUS

As ye would that men should do to you, do ye also to them likewise (Luke 6:31)

A train was pulling into the depot. On the platform stood a very small, crippled fruit-boy. His basket was filled with fruit and nuts ready to sell to the passengers. The train had not yet come to a full stop when a business man swung himself from the train and in his haste collided with the boy on the platform. The basket was overturned and its contents scattered.

The man saw what had happened, but in a hurry, he walked away toward the city without a word.

Just then the train stopped and a traveling man alighted. He, too, had an important business in the city, but here was a boy in trouble. The traveling man comprehended the situation at a glance—the scattered fruit, the crippled boy, the distress on his face, and the tears in his eyes.

The man said nothing, but he set down his bag and quietly but rapidly assisted the boy to gather and replace in the basket the fruit and packages. The task completed, the traveler placed a silver dollar on top of the basket.

As he did so the boy looked up through his tears into the face of the man and said, "Say, mister, be you Jesus?"

"No," said the man, "I am not Jesus, but I am one of his followers, and as I go about I try to do the things which I think he would do if he were here." —"Story Worship Programs," by Stowell.

CHRIST IS THE HEAD OF THE MEDICAL PROFESSION

His hand was restored whole as the other (Luke 6:10).

Christ himself set the example by ministering to the sick.

Medical work has been the greatest single agency in breaking down prejudice and winning a friendly hearing for the gospel, and thousands of bodies have been relieved and souls saved in our hospitals.

Colleges and normal, medical and theological schools take the more promising graduates of the boarding schools and train them for special work among their own people.

All mission schools are uncompromisingly Christian. The Bible is the chief text-book. Jesus is the great Teacher. —"Church Calendar of Prayer."

"CHRIST, my King,

Here are hands, feet, muscles,
and brains;

Here is a heart to indwell,

A will to will through,

A life to live amongst men—

Come, claim them now for thine
own."

LESSON VII. FEBRUARY 16. HOW JESUS ANSWERS HONEST DOUBTS

Luke 7. (Verses printed, Luke 7: 19-28)

GENERAL THEME: JESUS HELPS A DOUBTER

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Isaiah 35: 5-10

KEY VERSE: I believe; help thou mine unbelief.—Mark 9: 24

19 And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is he, whosoever shall not be offended in me.

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

universal longings of the race, we shall find that there is a perfect correspondence point by point."—D. J. Burrell.

"A reasoning faith will solve the problem. The two pilgrims on their way to the Celestial City were given over to doubt and despondency in Doubting Castle. They had been beaten by Giant Despair with a crab-tree cudgel. On Saturday about midnight they began to pray and continued in prayer until almost the break of day. Then Christian, as one half-amazed, brake out into this passionate speech: 'What a fool,' quoth he, 'am I, thus to lie in a dungeon when I may as well walk at liberty! I have a key in my bosom that will, I am persuaded, open any lock in Doubting Castle.' Then said Hopeful, 'That is good news, my brother; pluck it out of thy bosom and try.' And as he turned the key, the door flew open with ease and Christian and Hopeful both came out. A willingness to believe; a simple, rational faith—not blind credulity, but 'faith founded on evidence—is the key which will ever open Doubting Castle. Hast thou been questioning, good friend, as to whether or not this Jesus is the Christ? Pluck the key out of thy bosom and try.'"—D. J. Burrell.

A Bible Message for Every Day

Monday. Jesus Answers a Doubter. Luke 7: 19-28. Not with words, argument, notice; "Tell John"—not what you have heard, but what you have seen. Is there a suggestion here for us, in dealing with doubters? And that by Christian living we can convince of the truth of our faith?

Tuesday. Believing Without Seeing. John 20: 24-29. Was Jesus thinking of you and me, who know him and love him and believe in him, on less substantial grounds than Thomas had, and accordingly with a purer faith? Blessed, indeed, is the Spirit who enables us to do it!

Wednesday. When God Is Doubted. John 14: 1-9. Not to see God in Christ Jesus is awful blindness, to doubt that Christ is God the most lamentable—it seems to me—of all disbelief.

Thursday. When Love Is Doubted. Matt. 7: 7-12. Nothing so encourages and strengthens faith in God as to make heavy demands upon his bounty and love. The man of prayer is likely to be a man of faith.

Friday. When Forgiveness Is Doubted. Matt. 9: 1-7. We sometimes hear it remarked that we no longer live in a day of miracles. Strange that anyone should think that! They have never ceased—at least not the most wonderful miracles; the forgiveness of sin, the welcome home by God of the prodigals who had named him.

Saturday. Overcoming Doubt. 1 John 1: 1-12. How all these things are interrelated: belief, love for God, service of man, love of men, back again to belief in God, and love for God. If you omit the one or the other, you destroy them all.

Sunday. God in His World. Isa. 35: 5-10. "A highway shall be there." God has innumerable ways of entering into the affairs of our lives and the world's life. In fact, he can make any way his. As a man of faith I should expect him to be here, there, everywhere; take it for granted that he will.

At the Threshold of the Lesson

"An atheist asked an Oriental how he knew that there is a God. The man answered by inquiring, 'How do I know whether it was a man or a camel that passed my tent last night?' He knew by the footprints. Then he pointed to the setting sun and asked, 'Whose footprint is that?' Look at the footprints of Christ, and see whether they are a man's or God's. Whose prints are those by the gate of Nain, by the grave of Bethany, coming away from the tomb of Joseph of Arimathea? Whose prints are those by the doors of sorrow, along the path where the leper, the blind, the lame, the demoniac waited for him or, finally, the footprints Golgothaward?"—J. R. Miller.

"A weaver who had made an elaborate piece of tapestry hung it, stretched upon the tenterhooks, in his yard. That night it was stolen. A piece of tapestry was found by the officers which seemed to answer the description, but as the pattern was not unlike that of other fabrics, there must be definite proof. It was brought to the weaver's yard and there the perforations in the fabric were found to correspond precisely to the tenterhooks. This was demonstration. In like manner if we place the life and character of Jesus over against all the prophecies of Messiah in Scripture, in the sacred books of the false religions, and in the

The Lesson Before Us

I. COMMENTS ON THE SCRIPTURE PRINTED

This account of the deputation of the Baptist, and Jesus' exalted estimate of him, is found also in Matthew 11: 2-11. It does not say there that it was John's disciples who told him of the "works of Christ"; but it does state that John was at this time in prison. These are practically the only variations.

"All these things" (ver. 18), will refer to Jesus' activities and teaching in general, the "rumor" of him (ver. 17). At first, anyhow, John's friends had access to him. Perhaps later he was confined in a dungeon.

"He that should come" (ver. 19, 20) is rendered "the Coming One" in the modern version. It is a technical Hebrew term for the Messiah; not the Hebrew word Messiah, however, which is *mashiah* ("the anointed"). This was transliterated into Greek and Latin *Messias*, but translated into Greek *Christos*, Latin *Christus*; hence our English term.

In verses 21, 22, we have another of those rather frequent listings of Jesus' ministries that set forth his "program" (cf. Luke 4: 18).

The words in verse 23 are part of the answer the deputation is to carry back, and so for the Baptist himself, a gentle rebuke and warning. John had been led to doubt, because Jesus' activities had

been so largely deeds of mercy, because Jesus was not living up to his ideas of what the Messiah should be. "This benediction ('blessed is he') Jesus pronounces upon all who in spite of darkness, imprisonment, delay, and mystery still confidently put their trust in him" (Erdman).

But this word may have started his disciples disparaging the Baptist, or expressing surprise at his lack of faith in Jesus' Christhood. So—or then—he pronounces his remarkable and exalted estimate. Personally, it was a beautiful tribute to the man who had gone before him to herald his advent and make men a little more prepared for his revolutionizing gospel; in general, he not only locates John among the prophets, but assigns him first place among them.

His slightly sarcastic, "What went ye out to see?" "What did you expect?" "What sort of an Elijah were you looking for?" (Matt. 17:10-13) was perhaps intended more for the people who stood by, who—with the Twelve—may have been remarking upon the Baptist's hard speech and uncouth dress and manners.

In verse 27 (Mal. 3:1) Jesus refers to John the same words in which his mission had been foretold by the angel to Zacharias. In the parallel passage in Matthew (11:14) our Lord declares that the Baptist is indeed the promised Elijah.

John was not like a pliable reed, waving and bending in the wind on the soft bank of the Jordan. "True greatness does not lie in the moral cowardice which bends before every breeze; quite on the contrary, John was like a rock which no storm could move" (Erdman). As for his camel's-hair mantle and leather girdle, "greatness does not lie along the lines of self-gratification and indulgence. . . Courage and consecration constitute prime factors in moral greatness" (Erdman).

In verse 28 Christ does not say, greater in character, but greater in privilege. "Think of the schoolboy who is just graduating from one of our public schools, and of Socrates who died more than two thousand years ago in Greece. Knowledge has been offered the schoolboy every day, on every page of his school-books, of which the great Greek sage never dreamed; facts are trite commonplaces to him before whose slightest suggestion Socrates would have stood and laughed at their impossibility. And yet the schoolboy, greater than Socrates in the riches of circumstance, dwindles to a grain of sand beside the mountain of his lofty genius" (Phillips Brooks). One of my theological teachers used to compare John the Baptist to the half-way-up landing of a stairway; the highest step of the first half, the first step of the second half.

II. JOHN'S IMPRISONMENT

John, stern preacher of righteousness, had very naturally denounced the incest and adultery of Herod Antipas in putting away his wife and marrying Herodias,

his niece, who was also the legitimate wife of his half-brother Philip (not the tetrarch Philip). The accusations of the Baptist at least stirred the conscience of Herod—but especially the hatred of Herodias. Maybe, too, they feared that the Baptist's agitation would help the cause of Aretas, the Arabian king, father of the discarded wife. The angered Aretas was preparing to wage war on Herod. So to silence John he has been seized and shut up in the castle of Macchærus (so Josephus), a stronghold lying high above the eastern shore of the Dead Sea. It had been one of the residences of Herod the Great. Extensive ruins of it are still to be found.

III. WHY HE DOUBTED

At first he had firmly believed that Jesus was the long-expected Messiah, come to deliver the Jewish nation from hated bondage to the Roman Empire, and to bring other blessings (John 1:29, 36). Opinions as to how the Messianic kingdom was to be set up and to function differed widely, from the grossest materialistic and militaristic to the highly spiritual; of such a teacher as Isaiah, for example.

We do not know what John's views were, but from our Lord's high estimate of him and from John's estimate of Jesus (John 3:29ff.) they must have been purer, more spiritual, than the Jews in general—even some of the Twelve—entertained. Still, he did not fully understand and appreciate Jesus' program and personality. Jesus was not proving to be his kind of a Messiah.

Here we may find the principal cause of his faith's wavering. He was exclusively a preacher of rigid morality. Jesus stressed righteous character as emphatically as John, but it was by no means his whole gospel. Will John have been dissatisfied that Jesus had too much charity for the unrighteous? But he had conceived of the Messianic age as a day of judgment for Israel (Matt. 3:12; Luke 3:9). We can imagine him saying to himself, "Why does Jesus spend so much of his time doctoring people, when there is so much wrong in the land that should be spoken against?"

Or if John cherished revolutionary views of the Messianic kingdom, he may have been impatient that Jesus didn't "start something." "John evidently held the prophetic view of a temporal Messianic kingdom" (R. B. Miller).

John's confinement may have had something to do with his doubt; at any rate it would encourage doubt; the fact that he was now so much alone—brooding—his life in danger—and especially that his mouth was now shut; this to a fiery prophet the hardest and most depressing experience.

IV. HOW JESUS TREATED JOHN'S DOUBT

The most patent fact—from our lesson here—is that he didn't send to John arguments of words. He, the divine Teacher,

Philosopher and Advocate, might have done so; convincing arguments; but he prefers arguments of deeds; as proof of his power, Messiahship, Saviourhood. Things seen are always more impressive and convincing than things heard. They do not go in one ear and out the other. We think of Emerson's famous saying, "What care I for what you say, etc."

Jesus evidently would mean: One who can perform such wonders manifests the power of God; and one who is so compassionate of the ills and sufferings of the unfortunate must have the love of God; and one who is so concerned to give the poor the good news of God must be his true representative. "The Word" is one of the names that we give our Lord; but with even better reason we might call him, "the Deed."

If a misconception of the true nature of the Messiah and the Kingdom had occasioned John's doubt, Jesus' action simply sets him straight: "You would have me otherwise? But this is the kind of Messiah I am—one who heals, cleanses, and gives life, and declares the truth of God. I serve! I go this way, John; I can no other; a cross looms before me—as before you—but let my confidence reassure you about myself. Believe in me, as I do in myself, and in my Father's presence in my life and work" (John 14:11). Jesus' life is itself a marvelous lesson in courageous faith.

*John the Baptist is only one of a good many doubters with whom Jesus had to deal (even among the Twelve there were Thomas and Peter). He was constantly meeting unbelief. This was but natural since faith enters so vitally into his secret and gospel. Doubt has been classified as (1) *The doubt of perplexity* (Luke 24:4; John 13:22); (2) *Wavering faith* (Luke 12:29; Matthew 13:31); and (3) *The critical attitude* (Mark 11:23; Matt. 21:21). It was only this third kind that repelled our Lord. "He makes large demands for faith, trust, belief; what he will not have is that mere credulity which bespeaks the inert mind, that superficiality which is ready to assent to anything" (H. Jackson).*

Jesus was always pleading for faith ("Believe only"—Have it, if only as a grain of mustard-seed), but he ever respected and was tender toward honest doubt. We can imagine him subscribing to Tennyson's:

*There lives more faith in honest doubt
Believe me, than in half the creeds.*

And we are his disciples, praying, with those other disciples, "Help thou mine unbelief!"

Practical Questions for Class Discussion

¶ When John had doubts of Jesus, he turned to Jesus himself for confirmation and light; not to the Twelve, or anyone else.

How do you explain the Syro-phœnician woman's showing more faith than most of the Jews? (Mark 8: 24-30.)

Can you suggest courses of action that Jesus followed to increase the faith of the Twelve?

Lyman Abbott said that he had never known a case of honest Christian doubt that vigorous, honest Christian service would not cure. Then there is the voice that came to Lady Henry

Somerset, in one of her hours of spiritual darkness, "Act as if I were, and you shall know that I am." Can you give illustrations of this principle in your own experience?

¶ If you have had times of doubt, of wavering Christian faith, what—as you recall—occasioned them?

¶ Does Jesus' acted message to John attest the value of the pageant, dramatic presentation, religious motion-picture, in religious work?

have gone back and forth between him and Christ—to gain that true perspective of Jesus' ministry which only time was to reveal to those who were nearest to him. John had said, "Even now the axe lieth at the root of the trees." In that spirit he himself had fearlessly rebuked the adulterous Herod. Though a prisoner, he had such power over his royal jailer that when summoned to his presence Herod was much perplexed; listened to him gladly (Mark 6: 20). But no reports came to John that he whom he had heralded as mightier than himself was hewing down the corrupt tree, or purging the threshing-floor. Rather he was feasting with the throng. To John, then, comes the blighting suggestion, familiar to many in moments of depression, Have I been Spirit-led? Or have I only listened to my own imagination? And oh, the bitter question of the long night watches. If this be not he that should come, whence may we look for deliverance? Did he compare himself with his great prototype, Elijah? But Elijah at worst had never fallen into the power of Ahab.

4. Mark, then, the great gentleness and sympathy with which our Lord dealt with this doubter. To the harsh, almost rude, question, repeated word for word by John's emissaries, there is no rebuke. The Lord goes quietly on curing diseases and plagues and evil spirits and blindness. Then he turns to John's messengers, bidding them go back to their master, and tell him what they have seen; adding, significantly, that the poor have the gospel preached to them; and lovingly, that they who are not offended in him are sure of ultimate blessing. Christ's great testimony to John follows immediately upon this evidence of John's wavering loyalty. Jesus affirms that John has been no reed shaken by the wind, no soft court sycophant, but a prophet—greatest of all the prophets.

Where shall we find a message with more of assurance for our own dark hours? For come they surely will. Says Edersheim, "Let no one dare say that the faith of John failed—at least till the dark waters rolled up to his own soul. For mostly all and each of us must pass through some such experience; and only our own hearts and God know how death-bitter are the doubts, whether of head or of heart, when question after question raises, as with devilish hissing, its head, and heaven and earth seem alike silent to us."

John's cure was begun the minute he dispatched his question straight to the Lord. Have our doubts led us to Christ or away from him? "The twilight may fade into outer night, or it may usher in the day." The issue, defeat or victory, hinges upon the question of where we go in our hour of conflict. Hear the voice of our Lord: "Blessed is he, whosoever shall find no occasion of stumbling in me"; "Blessed are they who have not seen, and yet have believed."

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

I pick up *Mechanics*, by Boyd, and read on page 132: "It will now be shown that the resultant of parallel forces which are not all in the same plane is the algebraic sum of the forces, and that the sum of the moments of all the forces about any axis is equal to the moment of their resultant about that axis."

Thank you, Mr. Boyd. No doubt you are right. My son-in-law who is a senior in a college of engineering says it is easily demonstrable. I am not advised as to how the proposition affects any university courses in social administration, but I accept the implication of the mathematical reasoning on the ground that it all has been tested and tried and not found wanting.

The best answer to the doubts of any actual or potential believer is a straightforward life by a genuine Christian. Thus does the lesson of February 9, Jesus Insists on Righteousness," blend beautifully with the lesson for today.

Do you agree with this statement: "The careless life of a professing Christian is a hindrance to many a potential church-member? Someone said: "One of the best proofs of Christianity is that it offers to prove itself to any person who will try it." Christianity has been proved. It has been demonstrated. Boyd has his followers in mechanics, Jesus Christ has his followers in enduring faith.

A professor of anthropology in a large university once said to me: "Stillman, there are some things you and I know by experience, and the scoffing of X (another professor) cannot disturb our faith." To me, experience is a fact. "I know that my Redeemer liveth, and that he is able to keep that which I have committed to him against that day." I can tell how the devotion of my wife expresses itself, and I am sure of my own love and devotion to her; but the theorem of a Boyd is not of much use in building up the formula. Philosophy and logic make a mighty contribution to my understanding of the righteousness and love of my heavenly Father, but my own experience crowns my faith.

"And blessed is the man who finds nothing that repels him in me." This effective translation of Luke 7: 23 by Goodspeed is a friendly challenge to any inquiring man. Jesus invites acquaintanceship. His life is the supreme fact. He told John the Baptist's messengers to return to John and report the facts, to tell John that which they saw in the ministry of Jesus.

Do we find in Jesus, can we find in Jesus, anything that repels? Have you answered this important question: What think you of Jesus?

Before My Class of Women

Olive Woodward Ogg, Monroe, Iowa

In order clearly to understand how John the Baptist, who had borne the testimony, "Behold, the Lamb of God, that taketh away the sin of the world," could, perhaps only a year later, send to Jesus the almost despairing question, "Art thou he that cometh, or look we for another?" it will be necessary to consider all that is told us about John during this early period of our Lord's public ministry.

1. There was no seed of jealousy in the heart of this "friend of the bridegroom." From the first he had declared, "The latchet of his shoe I am not worthy to unloose." When the Pharisees, eager to sow discord, had pointed out to John's disciples that their master's work was being eclipsed by that of Jesus, John replied, "This my joy therefore is made full. He must increase, but I must decrease" (John 3: 29, 30).

2. We may be sure that John the Baptist was no more popular with the Pharisees than was our Lord himself. Wherever they could find an opening they strove to harass both. It was they who after the feast in the house of Levi, recorded in Luke 5, raised the insinuating question as to why Jesus and his disciples feasted while they and the disciples of John fasted. Note that Mark says (Mark 2: 18 R. V.) "were fasting," indicating that Levi's feast may have occurred on a regular fast day.

3. It was well-nigh impossible for John, languishing in the dungeon of Herod's castle at Machaerus, with only the reports of his disciples—who seem to

LESSON VIII. FEBRUARY 23. HUMAN WELFARE BEFORE FINANCIAL PROFIT

Luke 8: 1-56. (Verses printed, Luke 8: 26-37)

GENERAL THEME: PEOPLE BEFORE PROPERTY

[This lesson prepared by JOHN W. ELLIOTT, D.D., Secretary of Christian Education]

Devotional Reading for the Opening Service: Colossians 1: 9-18

KEY VERSE: No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.—Luke 16: 13

26 And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and wore no clothes, neither abode in any house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw it told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

into the herd of swine? Did the Jews believe that a devil could operate equally well in a man or a pig? These and many other questions might consume all the time, and yet we might miss the real message of this passage of Scripture.

It seems to me that the real underlying truths which should be recognized and remembered are these: First, Jesus saw a man deeply distressed with a disease which the Jews attributed to devils, and he restored that man to normal health. Secondly, a valuable herd of swine ran violently down a steep place into the lake, and were choked. Property was lost. Thirdly, the people of that land blamed Jesus for the loss of the property and besought him to depart.

Let us relate this story to a grave problem which will vex this nation for many a year to come—the traffic in alcoholic beverages.

The Lesson Before Us

I. GAINING HUMAN WELFARE
Ver. 26-30

This diseased Gadarene was a burden to himself and to his community. He would not keep on his clothes. He did not live in a house, but among the tombs. He could not live a normal life. He was no help to his fellows, who from time to time bound him in chains to prevent him from injuring others. But he broke his bonds and fled to the wilderness.

After Jesus had removed this dread disease from him he was found by his fellow countrymen clothed and in his right mind. Truly human values had been regained, both by the sick man and by the community of which he was a part. Not only did he cease to be a burden to himself and his neighbors, but also he became a factor for good in telling the story of the power of Jesus in healing him.

The abolition of the liquor traffic means increased human welfare. The man who had been spending his money for strong drink could turn to purchase food and clothes for himself and his neglected family. The one who had had no money for house-rent or interest payments could meet the obligations on his home. The person whose use of liquor made him an unprofitable workman and an undesirable member of any social group finds the relief from liquor increases his skill and his worth to his fellows. The failure to overcome the drink habit has been the cause of many downfalls. Some of the most brilliant men have been the victims of drink. We are always regretting their lives cut short, the larger accomplishment that was prevented by the grip of alcohol.

A Bible Message for Every Day

Monday. Jesus and Human Worth. Luke 8: 26-34. Who can measure the worth of a man? We often marvel at the ability and skill of great men, but the weak and inferior do not stir our admiration. Jesus could see more, and therefore was ready to help any person in need.

Tuesday. The Materialist. Luke 8: 35-39. Did you ever wonder why the Gadarenes asked Jesus to leave their land? Were they afraid of his power? Did they think more of their swine than of the welfare of their citizens? Do you think people took this attitude toward the work of Jesus?

Wednesday. The Worth of a Child. Matt. 18: 1-6. Man has ever been concerned about station and rank. Many have aspired to be first. Even in our churches there are good people who want to rule—and without interruption. This same spirit was present among the Twelve. What did Jesus say about it?

Thursday. Man's Preeminent Worth. Matt. 12: 1-13. The Jews had some customs that were rigidly fixed. Any deviation caused deep concern for the leaders. In fact, these customs came to be considered of greater importance than the members of the nation. Is there any wonder that Jesus rebuked the Jews? Were the Jews the only people that ever had fixed customs?

Friday. Unbrotherly Practices Condemned. Hab. 2: 9-15. The problems of the day are not new. In the days of the prophets some were guilty of using their fellow men for selfish purposes. They felt that a nation could be established on the profits of iniquity. Did they succeed?

Saturday. Christlike Love Enjoined. 1 John 3: 13-24. The Christian religion is not made up of a series of prohibitions—of course there are many things that a good follower of Jesus will not do—but there are many deeds of valuable service for self and others that a true Christian will endeavor to perform.

Sunday. Saved to Serve. Luke 1: 68-75. A great American educator once said that a young man who had given up all of his bad habits and had not replaced them with good ones did not amount to any more than a zero with the rim rubbed out. It is not enough to be saved from, we must be saved to.

At the Threshold of the Lesson

There are many points of interest in the lesson. The class might spend its time discussing any of the following questions: How were the Gadarenes related to the Jews? Why did the Gadarenes raise swine? How did Jesus exercise power over devils? Just what did the Jews mean by the term "devil"? How could one man have so many? Was it necessary for Jesus to send the devils

To abandon the use of liquor brings increased health and happiness and efficiency to any individual. To abolish the traffic in liquor brings reduced consumption of intoxicants to any community. The amount of the reduction determines the degree of the improvement in human welfare. A study of the years preceding national prohibition, of the years during prohibition in which there was a wide variation, and of the years following repeal will reveal clearly the truth of the above statement.

II. LOSING FINANCIAL PROFITS Ver. 31-33

We are not told what the value of the pigs was, nor are we told who the owners were. We are given to understand that there was some relation between the curing of the ill man and the loss of the wine. Whatever may be the uncertainty about the relation of these two, there can be little question about the relation between the abolition of the legal liquor traffic and the loss of financial profits.

Profits from liquor have kept the business saddled upon the nation. The other great force is the habit-forming nature of alcohol. The dealers encourage youth to start the use of alcoholic beverages, and the very nature of the stuff assures at least in many cases a continued use. The dealers do not want to develop drunkards; they desire moderate but constant users; for these are the most profitable kind. And the dealers are in the business for profit. This is true of the retail dealers as well as the manufacturers and wholesalers. It is usually the latter who spend huge amounts in advertising. If they can make drinking attractive and proper, they can rest assured that their investments in advertising will be returned many fold.

The government is also interested in the financial returns from the liquor traffic. The tax which is placed on the manufacture of liquor, and the license fees paid by the retailers, are considered valuable sources of governmental income. Since repeal considerable amounts have been received by the federal, state, and local governments from the liquor traffic. Great amounts were received before national prohibition. Many think that this income for the government justifies the existence of the liquor traffic. Such probably never stop to think that only a very small part of the dollar paid by the consumer ever reaches any governmental treasury. The vast part goes to private pockets of those making and selling strong drink. Some who never use liquor themselves are willing to sell it for the great profits realized.

To abolish liquor would mean financial loss for many; especially for the large manufacturers; and to a certain degree for the government. It must be remembered, however, that these profits are mostly for the few at the tremendous expense of the many. So unrighteous selfishness enters into the proposition.

III. SENDING JESUS CHRIST AWAY Ver. 34-37

The Gadarenes did not want Jesus around. Of course he had healed one of the fellow citizens, but he had been the means of the loss of a herd of many swine. He had restored human value to the community, but he had taken property value away from some of the citizens. This made Jesus and his ministry unacceptable, and the Gadarenes urged him to leave.

The message of Jesus is still unwanted by all those who would make profit from the weaknesses of men. There are men who think of their own material prosperity and are not concerned about the means by which the gains are made nor the results of their gains in the lives of their fellow men. If a man dares to introduce the gospel of Jesus Christ into any social situation and urge that human values be placed above personal profits, he will be met with sharp criticism. He will be told to "keep religion out of politics and business." He will receive from many the same treatment that Jesus received from the Gadarenes. A chief item in the campaign for repeal of national prohibition was to still the voice of the church leaders. The success along this line was remarkable. Even now many preachers and teachers are unwilling to attempt an application of the principles of Jesus to this problem.

Practical Questions for Class Discussion

- ¶ What human values are lost by the individual in the use of liquor?
- ¶ Has a man a right to do what he pleases with his own powers and possessions?
- ¶ Does the community lose anything through the use of alcoholic beverages by its own citizens?
- ¶ What financial returns does the government get from the liquor traffic? How is this accomplished? To what objects is the money devoted?
- ¶ Is it fair to urge a person to purchase liquor from state liquor stores and then fine him for using the same—if it happens to make him drunk?
- ¶ Is the follower of Jesus expected to live in a manner different from that of the non-believer?
- ¶ Is he expected to work for the betterment of all? Should he always strive for human values rather than profits of a material nature?
- ¶ Define financial profits. Define human welfare. Show the relations between the two.
- ¶ Should the strong be permitted to pile up profits unfairly, or by catering to the weaknesses of men?
- ¶ Should those interested in human welfare wage a campaign against liquor advertising?

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

It condemns human nature to note that when the insane Gerasene was cured, the people round about registered more interest in the loss of their swine (a therapeutic accompaniment of the miracle, according to the record) than in the rehabilitation of one of their fellow citizens.

"Money talks"—incessantly, and with quite a penetrating voice. A person is of more account than a pig. Souls outweigh swine. Nobody would deny, in the abstract, the two immediately preceding statements. Yet, when material wealth becomes concentrated, values often go askew. And it is because of the talkative propensities and potentialities of money.

Listen! (*Money talking*):

"Mr. Politician, I will deliver to you the Fifth Ward, on the first Tuesday after the first Monday in November, for which act of civilian duty I symbolize five thousand dollars."

Are you listening? (*Money talking*):

"Mr. Capitalist, your six per cent. ought to become seven. A little more grinding of workers; a shade off the pay-roll. I know your industrial standards are now a bit severe, but think of

the stockholders, and your own reputation as profit-producer."

Sh-h-h-h! (*Money talking*):

"Mr. Church-member, I am twenty-five 'grand' to you. Sure, the transaction is a bit shady, but you will be on Easy Street, and you need not leave the 'strait-and-narrow' again."

"Really to know a man is to get at the proportionate power of his various trends, to understand his harmonies and disharmonies" (Abraham Myerson). In my development—and yours—what is the proportionate power of money, things, property, as compared with principle, integrity, sheer honesty? Would we welcome penetrating analyses of our respective trends in character?

Walton Hale Hamilton, of Yale University, and Irene Till of the Young Women's Christian Association National Board, open an article on "Property" in *The Encyclopedia of Social Sciences* with this repelling statement: "Property is a euphonious collocation of letters which serves as a general term for the miscellany of equities that persons hold in the commonwealth." The very valuable and intellectual article itself, however, points out that any such equity, whether in a first mortgage, a coin, a tapestry, or a right of contract, is "a token or focus of a scheme of relationships." Such a statement is highly

significant. Everything we own is tainted or sainted—potentially, if not actually. How did we get it, what does it mean to us, what are we proposing to do with it? Are we using *it*, or is it mastering us by drawing us into servitude to the material?

"Ye cannot serve God and mammon." Underscore "and," and read it again!

Before My Class of Women

Olive Woodward Ogg, Monroe, Iowa

This eighth chapter of Luke is peculiarly rich in incidents, each of them of sufficient importance for a whole lesson. First we have the mention of that little company, which no women's class can afford to ignore—the model and the justification of the women's auxiliary—Mary Magdalene and Joanna and Susanna, and many others, who followed with the Twelve, "ministering of their substance." The rest of the chapter, up to verse 41, is all included in what has been designated "the Busy Day," the forenoon spent in teaching a great crowd—some of whom insult and blaspheme him—others demand a sign—while his mother and his brothers try to carry him off, adjudging that he has become unbalanced; the afternoon occupied in delivering the great Kingdom parables, with certain others, some of them expounded to his disciples; toward evening the trip across the lake, the weary Jesus sleeping through the tempest; then the healing of the Gadarene demoniac; and apparently the return, that same night.

But if we are to have time for the important truth we are expected to emphasize, we can give all these events only a passing glance. We cannot dwell in any detail upon the story of the demoniac. It would be of interest to cite some present-day instances of the healing of demon-possessed in the Orient, of which our missionaries give evidence which we cannot gainsay. One single verse in the lesson text, however, stands out in letters of flame, demanding our humble, prayerful, most earnest consideration. It is verse 37. "All the people of the country . . . round about asked him to depart from them; for they were holden with great fear." Fear of what? Fear lest this strange and terrible person, in his zeal to save their boys, might sacrifice some more of their hogs! If you think that only the Gadarenes of the first century had so absurd and ill-proportioned a sense of relative values, read Ernest Gordon's "When the Brewer Had the Stranglehold," and remember that it was written before repeal, and that "the land of the free and the home of the brave" has by an overwhelming vote handed it back to them. Never doubt that the appraising of gold above youth is the apology for the liquor business, and for licensed prostitution, and has finally rendered the movie a menace to society.

Clarence True Wilson, secretary of the Board of Temperance, Prohibition and Public Morals, Washington, D. C., in a recent address at a Methodist Conference, recommended strongly a return to our old educational system which many believe was influential in bringing about prohibition. He said, "If we must live in a land flowing with intoxicants . . . the Sunday school must put back the quarterly temperance lesson, so that every three months our young people shall learn the word of God on the liquor problem." Those of us who follow the Uniform Lessons, in our Society's publications, know that it has been there for a long time; but perhaps we have been too perfunctory in considering it. We can no longer afford to be so.

Our Lord never designed that his church during the present age should live on Easy Street; and the devil will not let us do so unless we are willing to strike hands with him. America is paying dearly today for the policy of saving the swine and letting the demons wreck her young people. Three fatal weaknesses, prevalent today, have paralyzed the church and threaten to wreck our homes: Love of ease, love of pleasure, and love of gain.

The writer recently spent a week-end in a beautiful village of comfortable homes; a town that has largely escaped the ravages of the depression. Twenty-five years ago it was distinguished for its piety; when Sunday came round the sweet feel of it was in the air. Knowing that the evangelical churches had now abandoned their individual evening services for a union meeting, when the time came for evening worship we inquired, "Where do we go to church tonight?" The reply was, "Oh, this is Stay-at-Home Night. We have that once a month." Is anyone so fatuous as to believe that young people of today will observe Stay-at-Home Night? The movies were not so blind. They were wide open every Sunday night in the month. Something sinister has happened to us when it is the exception to find a town with Sunday evening services—and without a Sunday night show!

Let's take our eyes off those swine of Gadara long enough to notice whither our young people are headed. There are ugly things in every newspaper which do not make pleasant reading but which thunder at us with the rumblings of Sinai; for instance, the recent report and action of the American Public Health Association on illegitimacy, and camouflaged death reports. William Louis Poteat, of Wake Forest, N. C., has just published a most informing little book on beverage alcohol, entitled *Stop Light*. It is fair, restrained, well-written, and deserves the attention of all thinking Christians. Our Publication Society supplies this book, postpaid, for 75 cents, from the Philadelphia headquarters or any of the branches.

The Lesson Lived

Susanna G. Fisher

WHAT HAS REPEAL DONE?

What is thy name? And he saith unto him, Legion; because many devils were entered into him (Luke 8:30).

Convictions for drunken drivers have increased sixty per cent. following repeal.—*Governor Ely of Massachusetts.*

The year before legalized beer was sold in Chicago, auto deaths decreased one hundred and sixty-two. The year following repeal auto deaths increased one hundred and ninety-five.—*Official Records, Chicago.*

Since repeal, bootleggers with laboratories are making products and putting them out under labels with counterfeit stamp-tax seals.—*Reported by Assistant Attorney-General Hurley.*

A fleet of twenty coast-guard planes are ordered to fight rum-runners off the Florida coast since repeal. The coast guard's antimuggling forces are greater than before repeal.—*"Associated Press Report," July 30, 1934.*

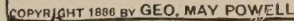
It is now costing \$632,000 per year more to fight bootlegging since repeal than the average cost of enforcing the Eighteenth Amendment.—*Congressional Appropriations.*

After beer was legalized, in 1933, sales of milk and ice cream decreased at the rate of \$333,000 per month in one large company (Beatrice Creamery Company). This is the equivalent of 750,000 gallons of milk per month decrease in one company.—*Report of President.*

In Chicago during the legalization of liquor the Washingtonian Home for Men, for drunkards, had 700 to 1,000 patients at a time and had treated 30,000 drunkards. Under the Eighteenth Amendment it was turned into a hospital. No patients.—*Doctor Carver, Professor of Economics, Harvard.*

WHAT BEER AND WINE DO

In a single year the Massachusetts bureau of labor statistics investigated 17,499 cases of persons convicted of drunkenness and found that 2,609 were drunk on beer and wine alone, 14,458 on beer and wine and distilled liquors, and only 432 on distilled liquors alone. The British Board of Control in London found on investigation that 39 out of each 100 convictions for drunkenness were based on beer or wine alone. The last year before national prohibition became effective in the United States, 99 per cent. of all alcoholic liquors consumed, beer and wine were ninety-two per cent. The percentage is based on figures of the United States Statistical Abstract, which are supposedly accurate.



Order of Worship

AIM OF THE QUARTER'S LESSONS: From a study of Luke's Gospel to learn the love, sympathy, and helpfulness of Jesus in meeting human needs; to set forth the ways in which he meets these same needs today; and to inspire his followers to service for others in the name and spirit of Jesus.

OPENING MUSIC. Piano, organ, or orchestra. The pieces should be spirited enough to quiet the confusion, but sufficiently sober to put those present in a worshipful mood.

PRAYER, preferably by the superintendent, followed by the Lord's Prayer (in unison).

HYMN. Suggested: "O Day of Rest and Gladness"; "Fairest Lord Jesus"; "Looking Upward Every Day."

RESPONSIVE READING.

Superintendent. In the beginning was the Word, and the Word was with God, and the Word was God.

School. The same was in the beginning with God.

Superintendent. All things were made by him; and without him was not anything made that was made.

School. In him was life; and the life was the light of men.

Superintendent. That was the true Light, which lighteth every man that cometh into the world.

School. As many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Superintendent. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

School. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth.

HYMN. Suggested: "Give of Your Best to the Master"; "I Am Thine, O Lord"; "O Beautiful for Spacious Skies."

SCRIPTURE READING. Suggested: Mark 1: 21-34; or Mark 8: 34 to 9: 8; or Isaiah 53.

SPECIAL EXERCISES, such as birthday offering, missionary, evangelistic, or temperance talk.

HYMN. Suggested: "Jesus Is Tenderly Calling Thee Home"; "I Will Sing the Wondrous Story"; "The Whole Wide World for Jesus!"

PRAYER (by one of the teachers, or the pastor).

CLASS PERIOD.

CLOSING WORSHIP.

MUSIC, for reassembling of classes (dignified, but not too quiet).

SUPERINTENDENT'S FIVE MINUTES, for brief, stimulating reports, announcements, and, at least on some Sundays, an invitation to make the decision for Christ.

SECRETARY AND TREASURER'S REPORT.

HYMN. Suggested: "We Plow the Fields and Scatter"; "Hark, Hark, My Soul!"; "Take the Name of Jesus with You."

BENEDICTION. Mizpah, or Numbers 6: 24-26 (in unison).

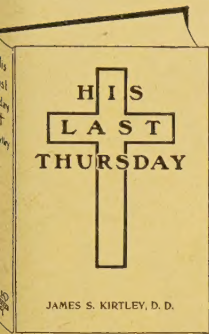
"TRUE worship is a recognition of the worthship of God. It is the open declaration of his existence, the apprehension of his presence, the comprehension of his greatness, the contemplation of his love, and the adoration of his goodness." Worship has many forms. We pour out our souls in hymns of praise. We confess our sins in thoughts and words. We listen to him

speak to us through his Holy Writ. We adore his holy name for the wonderful love wherewith he has loved us. We praise him for the beauties of nature and for the manifold blessings and comforts we enjoy. We try to present our bodies a living sacrifice and our means to support his work. "Thou hast made us for thyself, and our heart is restless till it find rest in thee!"

APPROPRIATE GIFT BOOKS FOR THE EASTER SEASON

HIS LAST THURSDAY

By James S. Kirtley



Doctor Kirtley here gives us a revealing and devotional study of the words and conduct of Jesus as he neared the cross, especially the last day before his crucifixion.

"A remarkable visualizing of the most wonderful week in human history."—Dr. L. R. CHRISTIE, Fourth Avenue Baptist Church, Louisville, Ky.

"No other day could possibly be like it. It kindles the imagination, stirs the emotions and tends to make one live along with the Master on that day."—J. R. JOHNSON, Baptist and Reflector.

"Admirably written. It ought to find its way into the hands of all pastors and Christian workers at once."—*Watchman-Examiner*.

"Doctor Kirtley has opened a new door to the sacred room of Christ's suffering and death."—*Swedish Standard*.

"Seldom have I read a book regarding Passion Week and Easter that has inspired me and done me as much good."—G. ARVID HAGSTROM.

Cloth, \$1.00

TIMES APART—WITH GOD

By Charles S. Detweiler

For eight consecutive years *A Quiet Talk with God Each Day*, a daily devotional book, was issued by the Publication Society. The little volume had a remarkably large sale and became precious to a large number of Christians, who used it in their private and family devotions or as a Bible Study Handbook. The present booklet is not intended to continue *Quiet Talks*, but rather to take its place and accomplish a similar ministry. It has been written by one of our prominent denominational workers whose experience as a pastor, missionary, and missionary secretary renders him thoroughly acquainted with the spiritual needs, ambitions, and devotional requirements of the people in our churches, church schools, young people's societies, and other organizations and groups. It is based on the Daily Bible Readings recommended by the denomination.

Cloth, 40 cents

YOU AND YOUR CHURCH

By James S. Kirtley

This book is of particular interest and value to church-members, and those who are about to unite with the church.

What is involved in being a Christian? Why should a Christian join the church? Why be a member of a Baptist church? These three questions are of paramount concern, and the author endeavors to answer them in a practical and helpful way. He embodies much of the personal conversation he has had with members of his own churches, as well as prospective members. Why not give a copy of this volume to each new convert?

"Calvary Baptist Church, Washington, D. C., for a good many years has been giving a copy of *You and Your Church* to each new member coming in by baptism. Excellent results follow this practice. It is a book worth while and I heartily commend it."—WM. S. ABERNETHY.

Many others have followed this plan with the same results and are enthusiastic about it.

Cloth, \$1.25; paper, 50 cents

POLITY AND PRACTICE IN BAPTIST CHURCHES

By William R. McNutt, D. D.

This is an important contribution to Baptist denominational literature. The thousand facts and suggestions about Baptists that one finds scattered through many books are here briefly, historically and philosophically coordinated, and in a usable form. "What, why, and how are Baptists?" "How did we Baptists get into this or that way?" "Why do we do things so and so?" "How does a young man enter the Baptist ministry?" "How are Baptists organized in a world-wide sense?" and dozens of other similar questions that Baptists are asking, and should be able to answer, are here taken up. We believe that this book should find its way into the hands of all Baptist pastors, church officials, and intelligent Baptist men and women.

Cloth, \$1.50

THE JUDSON PRESS SERMONS

By Outstanding Preachers

Volumes of Selected Sermons

SERMONS FOR EVERYDAY LIVING

By Albert W. Beaven

A well-named group of sermons by the President of Colgate-Rochester Divinity School. Practical and commonplace experiences are related to great principles. Christianity is clearly applied to a vast range of human relationships. These sermons will enrich one's mind and heart.

REALITY IN RELIGION

By John MacNeill

These sermons are characterized by their unwavering loyalty to fundamental truths of revelation, their exaltation of Christ, their intense evangelical passion as well as by their richness of thought and beauty and power of expression. The reading of the book makes one wish to know the man.

JESUS AND THE LIBERAL MIND

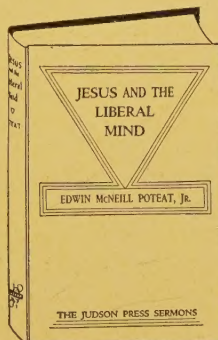
By Edwin McNeill Poteat, Jr.

In this series of sermons Doctor Poteat has struck a great note. Jesus is interpreted as the true liberal, in the light of whom all must stand. He still is in the front rank of thinking and living. As a liberal he "rebuked ethical and religious blindness." This is more than another volume of sermons; it is a book that will merit careful reading.

SAILS AND ANCHORS

By Harold Cooke Phillips

Doctor Phillips knows what the modern generation is thinking; he knows what it is reading, and the language it speaks. In these sermons he holds up with clearness and vividness the mirror of God. Every sermon in this book deals with living truth in a living way. His expressions are clean, swift and straight.



Cloth, \$1.00 each

LEFT-HANDED FOLKS

By Wm. S. Abernethy

These sermons are challenging, timely and realistic. There is something in them which catches the eye and stimulates the heart and mind. The author says this is not a book of sermons, but of "ten-minute messages intended for busy people who might not have the time to labor through sermons of regulation length."

THE SIN OF BEING ORDINARY

By Frank B. Fagerburg

These sermons are very practical and helpful. The author is acquainted with the thought/currents of today. He knows the Gospel message, and he knows the needs of men and women. He speaks of the assuring love of God, of the need for divine forgiveness and of the encouragement of an immortal hope.

TODAY'S JESUS

By Carl Wallace Petty

When Doctor Petty preached he plunged you at once into a torrent of striking, beautiful language that was burdened with all sorts of new and old truths, expounded in the simple yet strong Christian faith that was his. Much of his strange eloquence and personality is preserved in these sermons.

FOR TIMES OUT OF JOINT

By Charles Lyon Seasholes

These are stirring sermons. They were preached in the nineteen thirties, when the times were and still are out of joint. They were preached to help people in disjointed times. Here is an able young preacher with a genuine message from God. The book is of real value to every minister.

THE AMERICAN BAPTIST PUBLICATION SOCIETY

1701-1703 Chestnut Street, Philadelphia

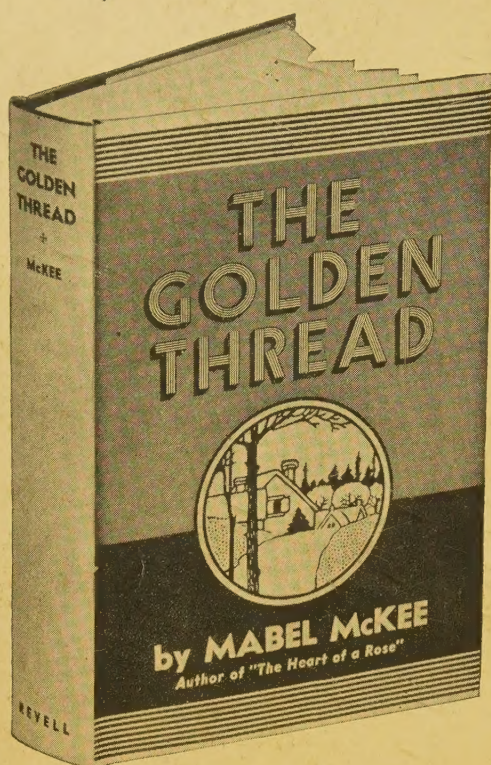
72 E. Randolph Street, Chicago
505 New World Life Bldg., Seattle

313 W. Third Street, Los Angeles
223 Church Street, Toronto

16 Ashburton Place, Boston
1107 McGee Street, Kansas City

Order from Our Nearest House. Duty Extra in Canada

125,000 of Mabel McKee's "Heart of a Rose" Sold!



*A New Story That Is Capturing
the Hearts of Thousands*

THE GOLDEN THREAD

By
Mabel McKee

The Chronicles of a Minister's Family

You will love this real old-fashioned parsonage story in a way no recent novel has affected you. You will love the periods (Spanish War days) in which it opens—in a Western town.

You will love the youngsters who were born there to simple surroundings, but whose contacts with the larger world through friendships and marriages introduce us to the many-sided life of America.

You will love even the hardships, sickness, and the strict economy that has to be reckoned with, in this country preacher's home, but through it all you will love the happiness which is there in abundance.

Above all, you will love this story so that you will want your children to read it for the sheer enjoyment as well as good they will derive from it, and you will love to recommend it to all your friends.

With Striking Gold Jacket, \$1.50

OTHER WORTH-WHILE BOOKS

Clee of the Lighted Tower

By John W. Mace and I. T. Gumb

This is the story of Lester H. Clee—the man himself—his colorful personality, moral earnestness, busy ministry and courageous fight for clean government in New Jersey. The book describes the remarkable Bible Classes, Young People's work, Church Drama and the entire program at Second Presbyterian Church.

\$1.50

Great Chapters of the Bible

By G. Campbell Morgan, D. D.

It is difficult to avoid superlatives in mentioning this latest work by the noted international preacher and Bible commentator. Chosen by popular vote the chapters were treated by Doctor Morgan to clear cut exposition.

\$2.50

The Home in the Changing Culture

By Grace Sloan Overton

A study of American home life full of good counsel and inspiration, by one who has won distinction in Young People's work, Religious Education Councils, and in summer camps.

\$1.00

The ABC of the New Testament

By Bernard C. Clausen, D. D.

A series of twenty-six sermons based on texts, each of which begins with a different and sequent alphabetical letter. A luminous, engaging volume, reflecting, on every page, a bright, alert mind of a young, ardent and consecrated minister of the Gospel.

\$1.50

At All Bookstores

FLEMING H. REVELL COMPANY 158 Fifth Ave., New York